# The Christian Century

PUBLISHED WEEKLY


## Integration Concerns Us All
By Nick Aaron Ford

## Still Jimcrow Churches!
By H. H. Lippincott

## Speak Out for Abstinence
By Ray W. G. Bayley

## Conscience and South Africa
An Editorial


FEBRUARY 9, 1955

## In This Issue

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# The Christian Century

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## Coming Events

Feb. 6-12. Boy Scout Week.
Feb. 7-10. Evangelical and Reformed Church General Council and Related Committees, New Orleans.
Feb. 8, 9, 10, 11. Presbyterian, U.S., Synod of North Carolina Conferences on Evangelism, Charlotte; Raleigh; Fayetteville; Greensboro.
Feb. 9. Rhode Island Council of Churches 4th Annual Institute for Church and Social Workers, Providence.
Feb. 9-11. American Protestant Hospital Association 34th Annual Convention, Chicago.
Feb. 11-13. National Council of Presbyterian (U.S.A.) Men Western Area Meeting, Sacramento, Calif.
Feb. 12. Chicago Chapter, P.O. A.U. Meeting on National Conference and Johnsburg case, Walco Building.
Feb. 13. Race Relations Sunday.
Feb. 13. Chicago Sunday Evening Club; Henry Hitt Crane, speaker.
Feb. 13-17. University Christian Missions, Starkville, Miss.; Pittsburg, Kan.
Feb. 14. United Church Institute of Religion, Raleigh, N. C.; Sherwood Eddy, speaker.
Feb. 15. Institute for Religious and Social Studies, New York city; Allan Nevins, George N. Shuster, speakers.
Feb. 15-16. United Lutheran Church 10th Annual Knubel-Miller Lecture Series, Dayton, Ohio; Ralph W. Loew, speaker; theme: "The Church and the Amateur Adult."
Feb. 15-17. Pacific School of Religion 33rd Pastoral Conference, 24th E. T. Earl Lectureship; Emil Brunner, Earl lecturer; theme: "Faith, Love and Hope as Problems of Theology."
Feb. 15-17. World Presbyterian Alliance North American Area Meeting, Ottawa, Ont.
Feb. 15-18. Churchmen's Washington Seminar, Washington, D. C.
Feb. 20. Universal Day of Prayer for Students.
Feb. 20. Chicago Sunday Evening Club; Edward L. R. Elson, speaker.
Feb. 20-24. Protestant Church-Owned Publishers' Association 5th Annual Meeting, Williamsburg, Va.
Feb. 20-26. Methodist Week of Dedication.
Feb. 20-26. Methodist Youth Fellowship United Nations-Washington Seminar, New York city, Washington, D. C.
Feb. 20-27. Brotherhood Week.
Feb. 21. United Church Institute of Religion, Raleigh, N. C.; Allyn P. Robinson, speaker.
Feb. 23. Ash Wednesday.
Feb. 23-25. Church Architecture Conference (National Council of Churches Bureau of Church Building, Church Architecture Guild of America), Cincinnati.
Feb. 24-25. Disciples of Christ Northwest Missionary Conference, Eugene, Ore.
Feb. 25. World Day of Prayer (United Church Women).
Feb. 25. Long Beach, Calif., Council of Churches 2nd Anniversary Dinner; George MacLeod, speaker.
Feb. 25-27. Lutheran Students Association of America North Atlantic Region 36th Annual Conference, Buck Hill Falls, Pa.
Feb. 25-27. Congregational Christian Laymen's Fellowship 1st Nationwide Convention, Chicago; theme: "At Work with Christ."
Feb. 25-27. National Council of Presbyterian Men (U.S.A.) Eastern Area Meeting, New York city.
Feb. 25-27. Southern Baptist Convention Student Missions Conference, New Orleans.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

# The Christian Century

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# EDITORIAL

ONCE AGAIN Church World Service, the relief arm of the National Council of Churches, is making its annual appeal for "One Great Hour of Sharing." Most churches will observe this festival of compassion on Sunday March 20. But since the Methodists and the Disciples, which hold to denominational programs of their own, are to make their contributions during the week of February 20-27, it is time that all congregations were alerted to start their preparations. This paragraph is a reminder to every reader of this paper, minister or layman, of a personal obligation to make sure that the "One Great Hour" is observed in his local church. Church World Service is asking for cash gifts this year of $9.5 million. Part of this will be raised by denominational drives and distributed through denominational channels. The cash gifts will again make possible a tremendous distribution of government surplus foodstuffs and materials, each dollar given to pay processing costs providing about twenty dollars' worth of relief. In addition to the cash gifts, relief goods worth at least $3.2 million are expected to be gathered and distributed. Harper Sibley, chairman of C.W.S., says that the food, clothing, medicine and shelter provided by this year's "One Great Hour" will be distributed in disaster areas already certified in Germany, Greece, Austria, Yugoslavia, Korea, India, Pakistan, Indonesia, Okinawa, Japan, Hongkong, Vietnam, Liberia, Haiti and the Near East. Appeals from Kenya, French West Africa, Nigeria, Sierra Leone and Cuba are still under consideration.

## C.W.S. Appeals Again For Relief Aid

## As the Formosan Skies Darken

DEADLINE REQUIREMENTS force us to send this issue to press while tension over Formosa continues to mount. But the key actions which will furnish a clue as to how this crisis is likely to turn out have not yet been taken. To be sure, President Eisenhower now has his congressional authorization, by almost unanimous votes in both houses, to do what he decides will be best to keep the peace and at the same time keep the Chinese Communists from capturing the island where Chiang Kai-shek is making his last stand. But at the moment of writing we do not know (1) what move the U.N. will make, (2) what move the British commonwealth prime ministers will attempt, (3) how unbending Peiping will prove in refusing to negotiate a settlement, (4) what the Manila-pact nations will say when they meet week after next, or (5) what price Chiang Kai-shek will demand for giving up his hopes to invade and recapture the Chinese mainland. Until some of these uncertainties have been resolved, comment on the outlook would be pointless. About all one can do at this juncture is listen to the various nations most involved shout at one another that they will never, no never, give an inch, while assuring one another that if somebody doesn't give more than an inch terrible consequences—for which the other fellow will of course be solely responsible—will follow. One listens to this sort of thing, endlessly repeated, and then hopes that all the governments have more sense than they sound as though they had. The one fact which, as of this hour, is clear is that the situation is very dangerous, that what Sir Winston Churchill calls the "balance of terror" can be upset for both Russia and the United States by persons (Mao Tze-tung and Chiang Kai-shek) over whom they have only limited control, and that if the war we all fear should come the United States would have to fight it alone.

## Will West Germany Ratify Rearmament Pacts?

MOST AMERICANS, we suspect, will be surprised at the suggestion that there is any doubt about the West German government ratifying the Western European Union treaties which provide for German rearmament. If France ratifies, they will say, of course the West Germans will! When did a German ever miss a chance to put on a uniform and parade with a gun on his shoulder? There are signs, however, that many a German who remembers the last war has no desire to see military service restored. The Social Democrats have been gaining strength steadily in recent elections, and they are against it. Increasing numbers of Protestant clergy and lay leaders are lining up with Martin Niemöller in opposition. Youth demonstrations against rearmament are reported from all over the federal republic. And now Chancellor Adenauer's cabinet has just insured that organized labor will fight rearmament by as stupid a blunder as it could have made. Its foreign economic minister, Ludwig Erhard, has announced that military service will take so many skilled workers that it will be necessary to bring into West Germany great numbers of Italians. With 850,000 unemployed at present registered in West Germany, this plan to fill the places of drafted men with Italians is interpreted by the federation of labor as simply a scheme to maintain a labor surplus and thus hold down wages. Recent shufflings in state gov-

ernments make it uncertain whether Chancellor Adenauer any longer controls enough votes in the upper house, the Bundesrat, to ratify the WEU agreements. Even if he should do so, he would still have to amend the constitution before a draft law could be enacted, and the tiny number (about 12,000) who have registered as volunteers for the ranks of the projected new army indicates that without conscription West Germany cannot fill her WEU quota. But amending the constitution requires a two-thirds majority in both houses of the Bonn parliament, and there are many observers, friendly to Adenauer, who doubt whether he can any longer command that.

## Catholics Oppose Withdrawal Of Federal Soil Aid

BY THIS TIME everyone knows that it is the policy of the Eisenhower administration to pull the federal government out of every form of activity where it thinks private industry could take over or the states should. But when this general policy is about to be applied to soil conservation, the National Catholic Rural Life Conference speaks up with an emphatic No. The proposal to withdraw federal funds from soil conservation efforts comes from President Eisenhower's commission on intergovernmental relations. It recommends that over a five-year period this federal program be gradually cut down until, at the end of that time, there is nothing left of it but occasional grants-in-aid to state programs. The Catholic rural organization, speaking through its executive committee (and it may be surmised under the impetus of its dynamic executive director, Msgr. Luigi G. Ligutti), insists that the federal government "cannot disclaim its duty in connection with an over-all program of soil and water conservation, erosion control and fertility improvement." "Individual and uncoordinated state conservation programs," says this Catholic resolution, "cannot cope with soil and water problems because watersheds, drainage areas, river systems, dust bowls, in short, water and wind erosion, do not respect state lines." The N.C.R.L.C. wants federal aid continued, both financial and technical, to locally administered soil conservation districts and to small watershed projects. It is encouraging to find at least one church organization that is not wary of challenging government policy in behalf of community welfare. We believe that most American rural regions, whether or not predominantly Catholic in population, will support the position which the N.C.R.L.C. has taken.

## Moderator Protests Against Mau Mau Suppression Policies

HOW MANY of our readers can remember the weary years when U.S. forces were "pacifying" the Philippines? How often it was reported that the efforts of our troops "underneath the starry flag [to] civilize 'em with a Krag" were just on the edge of success, that Aguinaldo was just about to surrender, that peace was just about to be restored—and then something happened and the fighting went on and on and on. The British public is passing through somewhat the same nerve-racking experience in connection with Kenya. Again and again it has been announced that the terror is all but ended, that the Mau Mau have either been rounded up in prisons and concentration camps or driven into forest fastnesses where they can do no harm, and that Kenya is nearly restored to order. Then something happens to show that the trouble is far from over. Such was the implicit admission two weeks ago when London announced that a new general was being sent out to command the troops in Kenya. The old one, it was said, had incurred the disfavor of white settlers because he had been too lenient in his treatment of the tribesmen. At the same time, however, a church leader showed that there are whites in Kenya who think that one cause for the continuation of the trouble is the high-handedness of the methods which have been employed to combat it. The Rev. David Steel, moderator of the Church of Scotland in East Africa, startled Nairobi by a sermon in which he called for investigation by a judicial commission to pass on acts of the colony's government "which are not only illegal by the accepted law of man but are unjust in the eyes of God." The "unjust and indiscriminate action" of the Kenya government, he warned, would "never achieve anything but disaster." "It is difficult," said Mr. Steel, "to preach to Europeans on the Christian gospel's doctrines of righteousness and forgiveness and restitution and love for our fellow men when our European people are, by the government's practices, being accustomed to accept repeated injustice. And it is even more difficult to preach that gospel to Africans when the African people—who too easily equate Christianity with government—find themselves the victims of legalized injustice."

## Broadening Aspects of The Radiation Peril

DATING FROM the publication of the paper read before the French Academy of Sciences by Charles Noël-Martin and Prince Louis de Broglie (see editorials in our issues of December 15 and January 12) consideration of radiation dangers has taken a new turn. Some Americans apparently have not discovered this. They are still talking about what catastrophes may befall mankind from hydrogen bomb fallouts or from production of cobalt bombs and germ weapons. These are, to be sure, real perils; past warnings against them have been fully justified. But the apprehensions of the scientists now arise from a far larger field of operations. To put the case crudely, what the scientists are beginning to fear is that there is so much radiation already loose in the atmosphere of this planet that lamentable genetic effects may shortly begin to turn up in large numbers. Apparently the scientists now date the birth of this period of radiation danger back to the first use of x-rays. There is always radiation at work, but only with the coming of the x-ray did man begin to subject himself to amounts which, it is now said, have cumulative peril. The new atomic weapons add great amounts to this peril, as will the promised Russian explosions of hydrogen blasts to dig out a new inland sea in Siberia, if they go through with them. But these, say the scientists, are only the latest and most spectacular contributions to the total radiation peril. How near we are to the point where cumulative radiation will render part of mankind sterile and part able to produce only misshapen offspring, the scien-

tists say they do not know. But there is such a point, and increasing numbers of them fear we are so close that we had better be taking steps to find out where we stand in relation to it. Reassurances from bodies such as our own Atomic Energy Commission, which has an interest in continuing experimental explosions, will not satisfy the misgivings of the scientists. Should not an international commission to establish the facts be set up by the world conference on peaceful use of atomic power which the United Nations is now preparing to convene?

## Norway Provides Relief For Housewives

DID YOU ever hear of Norway's Housewife Relief Service? Perhaps readers of the *Ladies Home Journal, McCalls* and similar magazines know all about it, but until we read a description in a Worldover Press dispatch the other day we had never heard of it. That's curious too, for this dispatch says that it is operating in all but 150 of Norway's 746 municipalities, and has proved such a boon that it will soon be available in every Norwegian town. This H.R.S. is a government-sponsored social service under Norway's ministry of social affairs. Its workers are municipal employees. They join up at from 23 to 40, must have had at least five years of experience in every type of housework, one year of which must have been put in with young children. They go through a training school, and after being sent out to work they receive a fixed salary, free room and board, travel compensation and a clothing allowance. They work 48 hours a week, with Sundays and holidays off and an extra day off every month. These workers go into homes where the mother is ill or under heavy strain. Families able to pay do so at the rate of about a dollar a day; to all others the service is free. The average stay of a relief worker is about three weeks. At present, there are about 1,400 in this service, but the number is being increased rapidly. It is expected that aid will soon be available for the aged, for housewives needing a vacation, and for widows or divorced women who need someone to look after their children while they are at work. Here, it seems to us, is a logical extension of the visiting nurse program which might be considered in this country for a church, rather than a state, enterprise. There are innumerable women's church organizations, from the local to the interdenominational level, which might find an enlarged place in community life by leading in an American adaptation of this Norwegian idea.

## Franco Plans Monarchical Dictatorship

SUCH AMERICAN defenders of the Franco regime in Spain as have been prophesying that in time this would give way to a restored and constitutional monarchy had their hopes jolted recently by none other than General Franco himself. In an interview granted the editor of *Arriba,* the organ of the Falange, the Spanish dictator made it explicit that whoever succeeds him must be pledged to continue a military dictatorship as untouched by democratic influences as is the present one. Lately the idea that a restoration of the monarchy is contemplated has been fostered by negotiations between Franco and the pretender, Don Juan, son of Alfonso XIII. These have brought the return to Madrid of Don Juan Carlos, 17-year-old son of the pretender, who is now to undergo a strenuous training in military affairs and law. Spaniards have generally interpreted this to mean that Franco was getting ready to step aside and restore the Bourbon monarchy, if not in the person of the legitimate pretender, then in that of his son. But Franco made it clear in his interview that he has no intention of stepping aside until nature forces him to do so, that he has made no commitments to Don Juan or his son, and that he has no intention of restoring any such monarchy as that which fell in 1931. "The monarchy that may some day be restored in our nation," he has now told the world, "must not be confused with the liberal and parliamentarian monarchy that was inflicted on us." "He intimated," reports Camille M. Cianfarra of the *New York Times,* "that the role he envisaged for the future head of the Spanish state was in effect that of a dictator cooperating with and supported by the classes ruling the country today." Well, if it's still true that a Bourbon learns nothing and forgets nothing, Don Juan Carlos may fit such a role. But this is the conception of government our hunger for air and naval bases is now financing in southwest Europe!

## Denominations Unite in Atlanta Radio Center

DEDICATION of the Protestant Radio and Television Center in Atlanta provides more proof of the vigor of the ecumenical idea in this country. Five denominations have gone together to build this $400,000 center—the Methodist, Presbyterian U.S. and U.S.A., United Lutheran and Protestant Episcopal churches. Cooperating with the churches are three schools—Emory University (which gave the site), Agnes Scott College, and Columbia (Presbyterian, U.S.) Theological Seminary. Control is in the hands of a board of trustees representing the eight participants, with John M. Alexander, Southern Presbyterian, president. Bishop G. Bromley Oxnam made the dedicatory address. The center now possesses about every known kind of equipment to produce radio broadcasting of highest quality, and will soon be equally well equipped for television. ¶The Church of the Nazarene has dedicated a $375,000 headquarters building in Kansas City, where it recently finished building a $380,000 theological seminary. ¶Britain is out with its annual statistical statement that, after paying income tax, only 35 persons in the country were left with incomes of more than $16,800 for the fiscal year 1952-53. We do not challenge these figures, for we know the British government is a dependable source in matters of this kind. Yet it does seem to us that social life in London's West End and in the swank clubs, restaurants and hotels goes ahead on a basis which suggests that *somebody* besides the 35 must have more than $16,800 to throw around. ¶The Scandinavian churches seem concerned these days as to what other churches will welcome their members to the communion altar. Full intercommunion has now been established between the Church of Sweden and the Church of England, while the Church of Denmark, whose bishops are supposedly under some sort of

cloud regarding their line of succession, has established intercommunion with the Church of Scotland. ¶What used to be the Department of International Justice and Goodwill of the National Council of Churches is now the Department of International Affairs. No significance except a desire for brevity in the disappearance of "justice and good will" from the title. ¶The American Baptist Convention is the latest large church to call in efficiency experts—in this case the American Institute of Management—to tell it how to streamline its denominational organization. ¶Anyone wishing dependable and full reports of what is going on in the south regarding desegregation in public schools should get on the mailing list of *Southern Schools News*, P. O. Box 6156, Acklen Station, Nashville 5, Tenn. This is the publication that a number of the south's leading newspapermen, headed by Virginius Dabney of the *Richmond Times-Dispatch* and C. A. McKnight of the *Charlotte News*, are producing to inform themselves. It is packed with information, and there's not a shriek in an issue. Ford Foundation money makes possible free distribution.

# Ira Hayes—Our Accuser

[EDITORIAL CORRESPONDENCE]

*Phoenix, January 28.*

TODAY thousands of whites and a few Indians filed through the Arizona state capitol past the flag-draped casket of Ira Hayes, hero of Iwo Jima. Yesterday thousands of Indians and a few whites, of whom I was one, attended his funeral in the Presbyterian church at Sacaton, fifty miles to the southeast. On February 2 this Pima Indian will be given a military funeral in Washington, and will be buried in Arlington National Cemetery near the huge bronze statue celebrating the raising of the flag on Iwo Jima, in which he shared. Veterans' organizations here have collected money so that Hayes' parents and three brothers will be able to make the long journey to the national capital. There they will see where Ira was once received by President Truman and decorated with the Medal of Honor. They may see the sights he once saw in a tour personally conducted by an Arizona member of Congress. They may recall how he was honored there when a film commemorating Iwo Jima, with him as one of its principal actors, had its premier showing. They will stand where he stood less than three months ago when the Iwo Jima statue was unveiled.

The statue was completed in the nick of time, so far as Ira Hayes was concerned. Before he was able to make the trip to Washington for its dedication, he was given a course of treatment to relieve him sufficiently of his addiction to liquor so that he could carry out the role to which he was assigned in the unveiling. He was an alcoholic, and far gone. A year ago—November 12, 1953—the *Arizona Republic* of Phoenix reported that Hayes had spent the previous night in jail on a drunk and disorderly charge. The story said this was the 42nd time he had been arrested since 1941. With one exception—escaping from a prisoners' work gang—all these arrests were on the same charge. The library of the Phoenix paper has clippings on eight arrests subsequent to November 12, 1953, for drunkenness.

Once Ira Hayes was picked up on skid row in Chicago, dirty and shoeless, and sent to jail. The *Chicago Sun-Times* discovered who he was, got him out of jail, raised a fund for his rehabilitation, secured him a job in Los Angeles. Many organizations, including church groups, tried to help. Hayes thanked everybody and said, "I know I'm cured of drinking." But in less than a week he was arrested by Los Angeles police on the old charge. When he returned to Phoenix he received no hero's welcome. He told a reporter: "I guess I'm just no good. I've had a lot of chances but just when things start looking good I get that craving for whisky and foul up. I'm going back home for a while first. Maybe after I'm around my family I'll be able to figure things out." He talked of joining Alcoholics Anonymous, and was later placed in their custody by a court, but to no avail. A few days ago drink overtook him for the last time and stretched him all night on the ground in the cold. By morning he was dead.

I

Yesterday in the big bare Sacaton church, crowded to the doors with Indians of the Pima tribe and a few whites, surrounded by hundreds who were unable to obtain entrance, more than one worshiper felt that the tables had turned and Ira Hayes was the accuser, not the defendant. He accused the liquor industry—the distillers, the advertisers, the sellers, and more than anybody else the "friends" who were always offering to buy the drinks for a picturesque public figure. In death he accused everybody whose standard of hospitality requires liquor to create the simulation of fellowship when its reality is lacking. His still form, lying in a flag-draped casket before the pulpit of the church, rebuked the lying advertising which tries to make the drinker seem a man of distinction, but which will never present the picture of Ira Hayes in that role, or carry as a testimonial the epitaph of this national hero: "I've had a lot of chances but just when things start looking good I get that craving for whisky and foul up."

Judgment began at the house of God yesterday, and before it ended it cut a wide swath through our whole social order. The words of Esau Joseph, pastor of the Sacaton church, and of Roe B. Lewis, pastor of the Phoenix Indian Presbyterian Church—both members of the Pima tribe—were gentle, but the truth implicit in the situation was terrible to bear. An American Legionnaire with whom I talked outside the church put it bluntly: "That boy was killed by our government and our people." After the war, he said, Ira Hayes was constantly sent here and there for bond drives, Red Cross drives, patriotic celebrations. He hated public displays and was irritated at being made over as a hero. Drinks were pushed toward him on every occasion, and he took them. Everybody was pulling at him—patriotic groups, welfare groups, service groups, the church, even his own tribe—seeking to "honor" him, forgetting all the time that underneath the veneer of Ira Hayes the symbol was the reality of Ira Hayes the man. That he was a desperate and dying man nobody except a few seemed to know or care. What they cared about was the symbol, the hero who helped raise the flag, and the gain they or their cause stood to make by exploiting their nearness to him. Toward the end he returned to his family

in the little Pima village of Bapchula, near Sacaton, hoping to "be able to figure things out." Instinctively he sought here the saving love he could find nowhere else, and struggled to find in their presence the answers which eluded him.

II

What bothered him? Ira Hayes knew he owed his fame to the fact that Joe Rosenthal, an Associated Press photographer, snapped the dramatic picture of the flag-raising on Iwo Jima which caught the imagination of the country. The photographer did not secure the names of the six marines—an oversight understandable in the circumstances of battle. The marine corps supplied the names later. Up until the end of 1946 Hayes insisted that one of the six was his buddy, Corporal Harlan Block of Weslaco, Texas. Block, who was killed in that battle, was not named as one of the flag-raisers. Hayes tried again and again to right what he believed to be an error and an injustice, but without success. He lapsed into silence after the marine corps "rechecked" and stuck to its story. But it is not impossible that one of the things that disturbed him was his experience of conflict between official truth and his own knowledge.

Another factor that came to the surface more than once was his sense of grievance over the poverty and neglect of his own people, the Pima Indians. In 1950, according to press report, he took to the Bureau of Indian Affairs "his plea for freedom for the Pima Indians. . . . They want to manage their own affairs and cease being wards of the federal government." Behind such words lay a deeper resentment, which flashed to the surface in 1953 when he was asked to speak on Phoenix's KOY broadcast for Flag Day. He was then in Chicago. "I was out in Arizona for eight years and nobody paid any attention to me," he said. "They might ask me what I think of the way they treat Indians out there, compared to how we are treated in Chicago. I'd tell them the truth and Arizona would not like it."

Ira Hayes did not speak for KOY, but Phoenix did not hold it against him. Some weeks later the *Gazette* editorialized: "Hayes feels bitter about his failure to find a job in Arizona when he returned as a hero from World War II. We don't know who was to blame and it isn't particularly important. . . . Certainly there should be a place for such a man in Arizona . . . " There was. Just before he died, Ira Hayes was earning $3 a hundred pounds picking cotton. What would he have said about an attitude which hastily tries to cover with charity the plight of a typical Indian family when the death of its hero-son brings its poverty into embarrassing public view, but will not lift a finger to remove the obstacles of racial prejudice and economic discrimination which make charity necessary in an emergency, not only for a family but for a race?

III

When one thinks of it, it is astonishing how many elements in American life might have helped Ira Hayes but did not. The government of the United States, as represented by the marine corps and then by the bond-selling treasury, had its chance and failed. When he was a boy the little Presbyterian church in Bapchule could not reach him, although his parents are members. Neither could the Roman Catholic church, although he associated with young people of that church. The schools did not bring him the kind of teaching which produces stability of character, although they did prepare him to risk his life in battle for his country. The voluntary organizations which were so eager for his services after he became famous "used" him and left him hungry. The motion picture industry got what it wanted from him but left him unchanged. Television caught him in its bright light, then passed on. The patriotic societies only speeded his downfall. So it went. Ira Hayes passed up and down in our society, knocked on the doors of all our institutions—and found nobody who could save him from himself.

Even the Indian family of which he was a part, and the tribe to which it belonged, had lost their old capacity to heal their own. And America, whose manifold pressures are grinding and shattering the economic and spiritual substance of Indian tribal and family life, finds itself less than half-willing to share its own social and economic heritage, and only half-certain that its inner resources are adequate for living together as equals in multiracial nationhood.

The accusing memory of Ira Hayes is stronger because he was never bitter and never blamed anybody except himself. On the day before he reached his 32nd birthday on January 12 he wrote a man who had offered to help him find work: "Just a short letter this early morning before we go out to the cotton fields to pick cotton. You asked me once if I was ever in need of a job to come to see you. Well it seems I'm in that position, that is very soon, as the cotton season will be finished in a week or two. I feel I will make it this time. My folks are all in back of me."

He did not make it, and a great many Arizona people are sincerely sorry. One of them, Senator William A. Sullivan, has introduced a bill proposing immediate creation of a state commission to treat alcoholic victims before it is too late. He estimates that there are 12,000 alcoholics in Maricopa county alone. It is to be called the "Ira H. Hayes bill." H.E.F.

# Conscience and South Africa

THE BRITISH WEEKLY, which is trying to make "the nonconformist conscience" heard again in Britain through the medium of church journalism, says some severe things about the British Council of Churches in its January 6 and 13 issues. It thinks the leadership of the council is timid, conventional and far too concerned lest something be done which might offend those in high places. The paper's indignation has been roused by a report to the British churches, issued by a special committee of the council appointed and headed by the Archbishop of Canterbury, to advise how British Christians can best support South African Christians who oppose the newly enacted Bantu Education act which threatens to wipe out elementary mission schools for Negroes in the Union of South Africa. (See page 189 of this issue.)

In its initial comment accompanying the text of the British council's report, the *British Weekly* charged that

"the faintest touch of imagination or challenge is never allowed to light up our word to the times." It called the policy recommended for the British churches "by far the least commendable of the courses we might have taken." In a signed editorial in the succeeding issue the editor, Shaun Herron, let go his own indignation in an effort to stir the churches of the British Isles to a similar wrath. The report, he said, "creates in me a sense of humiliation and shame." It is "something worse than humbug." "How long will it be before the meaninglessness of official ecclesiastical utterances ceases to bring the sincerity, the courage and the faith of the church in this land into cynical disdain and contempt?"

I

What provoked this outburst in this famous British church paper? Our readers know of the Bantu Education act passed by the Union of South Africa, for it has been fully reported by our Capetown staff correspondent and in our editorial pages. Its purpose is to extend the *apartheid* principle to the education of young Negroes by confining this to elementary reading and writing, simple vocational training, and something the education department of the South African government calls "discipline." Since Christian mission schools have proceeded on the conviction that it was their duty to prepare young Africans for as advanced careers as their native gifts made possible, the Bantu bill undoubtedly had as one purpose driving the churches which do not approve *apartheid* out of elementary education. The bill also takes away from them any right to conduct schools for the training of teachers. All elementary teachers are hereafter to be prepared in government schools where *apartheid* and the restriction of Negroes to menial tasks will be the foundation of educational policy.

To drive the Christian churches out of elementary education, the government put before them three choices. (1) They could continue their schools as private schools from which all government subsidies would be progressively and rapidly withdrawn. (2) They could hand them over to the government to conduct in accord with its restricted Bantu curriculum. (3) They could close them. For an account of the choices made by the various churches as they faced this difficult decision, our readers should turn back to Mr. Pitts' newsletter in our December 29 issue. In general, it appears that the Roman Catholic Church intends to continue its schools, taking what subsidy it can get as long as it can get it, but when that fails continuing them as private schools in which that church's steady opposition to *apartheid* will be maintained. A few Anglican orders intend to do the same, though the Anglican bishop of Johannesburg, apparently despairing of sufficient funds for an independent school system, has ordered his church's Negro schools in the southern Transvaal to close on April 1 when the cutback on government subsidies goes into effect. "No education at all," says Bishop Reeves, "is better than the wrong kind of education."

Most of the churches in South Africa, however, have decided to turn their school buildings over to the government, usually at a modest rental, rather than to attempt to meet the large financial hazard of conducting independent schools. They hope to continue to exert a Christian influence on teachers and young Negroes by stepped-up religious instruction in Sunday schools, by forming youth and teacher fellowships, by retaining control of hostels in which teachers and students live, and by various other auxiliary services. There will be, however, a few efforts, not confined to any one denomination, to keep mission schools going as a Christian testimony against the racial superiority philosophy of the South African government.

II

This new turn in the South African crisis confronted the British Council of Churches when its representatives returned from the Evanston assembly of the World Council. At its annual meeting last November, the council ratified the racial report approved at Evanston and adopted a "strong resolution" on the South African situation. But when it was asked what the council should propose the British churches might do in order effectively to influence the South African struggle, it was decided to send a delegation to investigate on the spot and, after this had brought back its report, to have a special committee present recommendations to the members of the British council.

The investigation was made by L. Bruce Greaves, the Methodist secretary of the Africa committee of the Conference of Missionary Societies in Great Britain and Ireland, and W. Fenton Morley, secretary of the Africa territorial council of the Church of England Assembly. The report to the churches by the special committee of the British council, based on this investigation, was released on January 3. It is signed by the Archbishop of Canterbury, Leslie E. Cooke, R. F. V. Scott, Ernest A. Payne, Eric W. Baker and Norman Goodall. It is this report which the *British Weekly* thinks spineless. One staff correspondent uses the milder word, "cautious."

The report starts by reminding British Christians that there are men "of all races" in all the South African churches who regard "some form of segregation as the most practical approach to their problems." This is true, and it constitutes a big part of the difficulty faced by the South African Christian ministry which, aside from that of the Dutch Reformed Church, is convinced of the un-Christian nature of *apartheid* policies. Immediately, however, the report drops into confusion. "If," it says, "it were to become clear that the application of such a policy of separation was inevitably accompanied by injustice and humiliation, then it would stand condemned in the eyes of all." The *British Weekly*'s comment will suffice: "The policy of separation *is* 'accompanied by injustice and humiliation,' and is *not* 'condemned in the eyes of all.'"

The report proceeds to tell of the efforts which will be made to keep some Christian schools running supported by private funds, and "stresses" that when efforts are made to raise such funds in Britain, "all Christians have a special duty towards people who make this kind of costly venture of faith." It also recommends that "supplementary help . . . on a church-to-church basis" be given the South African churches which try to develop new educational methods and social services to replace their lost schools. But this is as far as the council's committee goes in recommending action to the British churches, and the *British Weekly*, which was hoping it would launch a British Council of Churches fund for united support of an interdenominational effort in South Africa to maintain inde-

pendent Christian schools, regards the recommendation as inadequate and trifling.

"Here," says the London editor, "was the chance to do more than boldly prophesy in platitudes. . . . And once again we are made by [the leadership of the Christian community] to appear to have shrunk from the strain and the turmoil and the sustained effort of doing battle for what we most firmly believe, and in a way that keeps alive before the eyes of all men the meaning of our warfare. This is humiliation and shame. For how much longer are we going to accept it? Are we to allow ourselves to become further infected by the same cynicism with which the unchurched receive the bold words of nerveless ecclesiastics? Are we to continue to consent to the churches' witness to their faith and the Incarnation of their Lord being prostituted to the demands of ecclesiastical politics? Or are we at the point where we make it clear by every means open to us that we have had enough?"

III

At this distance, and without more knowledge of the interior operations of the British Council of Churches, we pass no judgment on the reproaches of our British contemporary. We do, however, acknowledge a similar weariness at church resolutions which talk about "challenging the conscience of society" or a "duty" to support those who "make a costly venture of faith" without going beyond verbal challenge into any venture that seems likely to prove the least bit costly. We have too much of that sort of thing on this side of the Atlantic; perhaps it is a universal failing of church life. The British council may have deserved this editorial rebuke—but no more, we are sure, than others.

On one point, however, we agree with the editor of the *British Weekly*. The crisis confronting Christian evangelism in South Africa is so acute and the issues at stake penetrate so deeply that there should be a common fund through which churches and Christians of all countries could help all the churches in South Africa keep their schools going without government subsidies in a common Christian witness. This fund should not be one gathered by the British Council of Churches. It should be raised by the World Council of Churches, whose assembly wrote the magnificent Evanston report on Intergroup Relations, and the World Council should enlist the financial support of national councils wherever they exist.

The cost of continuing the mission schools in South Africa without government subsidy would be very large. No wonder the South African churches do not feel able to continue them on their own. But this certainly should not be beyond the resources of world Christianity. There are really two issues at stake. The first is whether the churches are to turn over the native youth of South Africa to an educational system resting on the premise that they are racially inferior and for that reason doomed to lives of menial toil and poverty. The second is whether there is as yet in the World Council of Churches sufficient leadership and vigor to make it possible for Christians in South Africa to maintain an independent school system that will stand as a testimony to the gospel's rejection of all racial arrogance. Neither issue is of minor moment. Because they are not, the vehemence of our London contemporary should not be deplored and cannot be shrugged off.

# Hairy Ainus

EDITOR THE CHRISTIAN CENTURY:

SIR: Our geography lesson for today is about the hairy Ainus of Japan. Any information you get out of it will be purely coincidental. Still, I discovered one fact about them a few minutes ago, which I hasten to announce with the air of having known it all my life. The hairy Ainus, as you do not know, are descendants of the original inhabitants of Japan, pushed out ages ago, and now a small remnant holds on to a precarious existence in the islands north of Japan. James A. Michener conveys the reason for their being on the edge of extinction in these words: "They never learned to organize any unit larger than a village. Today there are only about 500 to 800 pure-blooded members left."

So we arrive at the universal axiom: One sure way to become extinct is to think and act like a hairy Ainu.

Lots of people in the United States and other countries are doing just that—thinking like hairy Ainus. The savage Ainus were the original isolationists, confusing the noise of their village tom-tom with the music of the spheres. We have our Ainus in international affairs. In a world pushed together, they want to stay apart completely. Their favorite word is the deadly "unilateral," a word which contains a vision of things to come if it prevails—all of us stretched out laterally on the ground. There are a number of hairy Ainus around Los Angeles, where they organize campaigns to forbid any mention of the United Nations.

In economic thinking and action, the devotees of extreme individualism are hairy Ainus, refugees from a world that has ceased to exist. They are the Old Guard, which dies but never surrenders, rallying around the torn flag of the institutional arrangements of the 18th and 19th centuries. In economics they are "living fossils," adapted to conditions that no longer exist.

Many of our own hairy Ainus go to church. Their mentality makes the largest hurdle for the whole ecumenical movement. In a day when the world and its conditions say to the churches, which are about learning to say "We," "Pronounce 'we' or perish," these Ainus who think only in terms of their village pump prefer to perish. They do not have the long hair of the Japanese aboriginals. They are well shaved and well groomed. But in church life and work they cling to atomistic individualism, the worst atom threat there is in these days.

The Congregational Church, for instance, has been afflicted with a number of hairy Ainus, a small but very vocal group. They can think of no larger unit than their village church, whether it be in Los Angeles or Pumpkin Corners. They do not hold with the heresy of "Like a Mighty Army Moves the Church of God"; their only hymn is "You in Your Little Corner and I in Mine"—and for goodness' (or badness') sake, don't let us ever get together! "We are not a church," they wail, "just a haphazard assemblage of atoms."

One sweetly solemn thought comes to offset all such lugubrious reflections as these: Hairy Ainus have a way of becoming extinct.

Yours,

SIMEON STYLITES.

# Integration Concerns Us All

By Nick Aaron Ford

SINCE THE SUPREME COURT of the United States handed down, on May 17, 1954, its decision outlawing racial segregation in the public schools, there has been much discussion concerning the effects of such a revolutionary practice on our national life. Many men and women of good will are honestly troubled by what may lie ahead as we set out on this new path of freedom. Some of the conclusions reached have been based on emotional stereotypes or on inadequate examination of the facts. In most cases the discussions have been confined to the benefits that will accrue to Negroes through the abolition of segregation. But the fact is that integration will have its effects on *all* Americans.

## I

For large sections of our people, both Negro and white, integration will not come easily. Many Negroes who, through bitter experiences of unemployment, economic reprisals and brutality, had learned to accept a status as "inferiors" will be uncomfortable in the presence of those who they know look down on them with contempt and even hate. They would feel more at ease living in the black ghettos, among people who at least have sympathy for and understanding of their fears and hopes and unrealized dreams. They will live in terror as their children leave home every morning to sit in classrooms and play on grounds with the sons and daughters of parents who perhaps are Ku Kluxers, white supremacists or racial bigots. They would be happier if their children were mingling with their own kind in environments they are familiar with.

Likewise, there are many whites who have imbibed the tradition of "white superiority" from birth and have allowed themselves to believe in the distorted stereotypes of Negro crapshooters, razor-wielders, libertines and superstitious clowns. They blame the Negroes themselves for their underpaid jobs, their slums, and their inability to achieve the decent way of life they crave. Such whites will be very uncomfortable when they think of their children sitting in the same classrooms, eating in the same cafeterias and playing on the same grounds with the Negro stereotypes they have created.

Then there are people in both racial groups who have not been the victims of extreme racial propaganda but nonetheless are ill at ease in this new integrated situation. Like all human beings, they dread the unfamiliar. They are afraid that difference in skin color, shape of nose or texture of hair may connote a difference in reaction to love or hate or joy or sorrow or simple kindness. They are willing to take a chance and hope for the best, but they are not sure of the proper approach. Consequently, they overdo their courtesies and exaggerate their gestures of friendliness. Because they have never before met members of other races on equal terms, they do not quite know how to act and what to say, and a feeling of awkwardness develops on both sides. To these people, Negro and white alike, integration will be terribly uncomfortable.

But since when has comfort been the proper test for moral action? Throughout the ages man's steady climb from ignorance and poverty to knowledge, freedom and humanity has been frequently uncomfortable and sometimes accompanied by great pain. A roll call of the benefactors of our civilization shows that there was small comfort for the pioneers. Little men and little nations seek comfort; great men and great nations ask only for vision to see and know the right.

This momentous decision by our highest court has posed a national problem as fateful as any ever faced by a free people. If we accept the challenge, democracy will live. If we hesitate or equivocate or reject that challenge, democracy will be destroyed at the hands of those who profess to love it most.

To citizens who are still undecided, James Russell Lowell's warning to another generation of Americans, like ours facing a moral crisis, sounds clearly:

> Once to every man and nation comes the moment to decide,
> In the strife of Truth with Falsehood, for the good or evil side; . . .
> They must upward still, and onward, who would keep abreast of Truth;
> Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
> Launch our Mayflower, and steer boldly through the desperate winter sea,
> Nor attempt the Future's portal with the Past's blood-rusted key.

## II

Our continued influence as leader of the free world depends on our answer to the challenge of integration. Since the foundation of the American republic, the other nations of the earth have watched with astonishment the growth of a new concept of law enshrined in our Constitution. They have seen our republic repudiate the old system of patriarchal and status law and substitute the sanctity of contract law. They have seen our jurists build up precedent after precedent, until now at last the crowning act of the Supreme Court has given life to an oft-forgotten doctrine which has long slumbered within our Constitution—the doctrine that nothing is good for anybody which is not good for everybody. This indeed is the true foundation of democracy. This is the moral principle that distinguishes our nation.

If we do not accept this interpretation of the Constitution, unanimously concurred in by every member of our highest tribunal, we need not expect the other nations of the world to accept our leadership or to believe in our protestations of faith. After all, three-fourths of the globe's population are colored. To these darker races the policy of segregation obtaining in the southern part of our country could never be satisfactorily explained. The Asian and African peoples and their European friends can be convinced that a nation which seeks to lead the world in the ways of democracy is worthy of such an honor only if they know that that nation maintains a policy of equality for all its own citizens.

Not only so, but to do otherwise would be to express

contempt for our own laws and our own Constitution. If that should happen, we could never again hold up our heads in the assembly halls of international diplomacy.

III

The end of segregation in education will lead to vast improvements in many phases of American life. On the political scene it will take out from under the demagogue and the professional hypocrite the platform of racial salvation and damnation up which many state and national officeholders have climbed to power. Qualifications for political office will not be based, as so often in the past, on the force or lack of force with which a candidate propounds his theories on race relations, but rather on his competence for public service and his genuine interest in the common welfare. In the national Congress, we may hope, it will mean the virtual end of the filibuster, since this device has been used mainly to block legislation favorable to the safeguarding of the rights of the Negro minority.

In the field of medicine encouragement will be given the Negro physician to try to make a larger contribution to the nation's health. Unequal educational advantages in lower schools have limited the number of Negroes able to make use even of such medical training opportunities as were open to them. Because they have been denied admission to practice in the great hospitals of the country, many skilled Negro surgeons are now forced to bury their talents in the ill-equipped laboratories and operating rooms of second-class institutions. With proper use of the full resources of Negro doctors and nurses, the health of the nation could be improved immensely.

In industry a considerable rise in efficiency will come about from the full integration of the Negro worker. With equal educational opportunities, the Negro will be prepared for numerous positions requiring special skills which are now denied him. The increased competition for skilled jobs will result not only in more highly selected personnel but also in the maintenance of a higher level of efficiency as an insurance against replacement. Further, increased efficiency in unskilled jobs will be insured by the knowledge that all jobs will be filled on the basis of merit, not race. Many lazy, inefficient Negroes are now holding menial jobs in industry because those are understood to be "Negro jobs." Consequently, competition for them is only among unambitious, untrained members of one race. Removal of racial restrictions on top positions will be a prelude to a similar treatment of all positions. Free competition at all levels of industry is bound to increase efficiency proportionately.

IV

Above all, the greatest gain from integration will be moral and spiritual. No longer will the white man be encouraged by custom and legal sanction to teach his children the outworn doctrine of racial superiority. To inflict on our children the false idea of superiority on the basis of race is to tie a moral and spiritual millstone around their necks. The countless stories of conversion (and the tortuous guilt complex that has followed) of those liberated souls who in their maturity managed to break the stranglehold of this false doctrine are warnings which loving parents cannot afford to ignore. Before May 17 many patriotic, law-abiding white parents felt obligated to pass on to their children the southern tradition of race relations. The Supreme Court decision has relieved them of that responsibility. Now they can allow their children to accept the doctrine of equality enunciated in the Declaration of Independence without secretly feeling that they have betrayed a sacred trust. Undoubtedly many loyal southerners will welcome this new freedom to live in accordance with the true spirit of democracy without being subject to criticism from friend or foe.

"But," the skeptic may say, "despite the benefits that could be realized, integration will not work. Violence will flare, blood will flow, and a state of civil war will descend upon the southland."

This I emphatically deny. Numerous experiences on various levels of adult life eloquently contradict such a dire prediction. For decades southern students have attended integrated colleges and universities in the north and west where their relationships with their Negro classmates have been tolerant and often cordial. Integration of adult civilians in defense plants and military installations in the south has been effected without violence or bitterness. In the vast civilian community surrounding the atomic energy project near Aiken, South Carolina, every vestige of segregation has been wiped out. Instead of protest or violence there has been increased good will and fellowship on all sides. Integration of soldiers in southern training camps has been perfected without untoward incidents. It is a common sight in such states as Georgia and South Carolina to see the finest kind of camaraderie between white and Negro soldiers—all natives of those states—in the barracks, in the recreation rooms, and in groups hitchhiking on the highways.

V

And what is even more encouraging, the experiences of five southern states which began desegregation in some of their cities and counties with the opening of the current school term have demonstrated that integration will work in the south. In Baltimore, where the most uninhibited system of integration has been instituted from nursery school through junior college, the only violence that has occurred was a slap in the face administered to a Negro high school student by a 26-year-old white man who had come to the integrated school in an attempt to foment trouble. That is a small price indeed to pay for the acceptance of a new way of life by this city of more than a million inhabitants.

Testimony of an anti-integrationist in Jeffersonville, Indiana, is further proof that, given a chance, integration will not only work in previously segregated areas, but work so that open-minded skeptics will be convinced. "I was against it [integration] then, and on principle I'm against it now," Mabel Hayes, business manager of the Jeffersonville local newspaper, told a reporter for the *New York Times* (May 30, 1954). "But the kids have made it work. All the fuss that was made about it was made by the old people—the parents. It broke down certain standards that they had been accustomed to all their lives. But the children didn't seem to care what their parents thought. They just took the whole thing in their stride as though it was the most natural thing in the world."

# Still Jimcrow Churches!

By H. H. Lippincott

THE DECISION of the United States Supreme Court banning racial segregation in the public schools may prove one of the most historic triumphs of justice in our century. If the ghosts raised up by the despiritualizing tendences of our time haunt the memory of men, this decision is a bright light in the darkness.

Reinhold Niebuhr, quick to sense the depth and wonder of this burst of greatness in the high moral courts of life, has described for us the vast psychological breakdown that has been part and parcel of segregation in the schools. Even where facilities in separate institutions represented "equality to the full," segregation has done violence to the psyche of its victims, and at the time of life when the evil effects are most lasting. The dullest can see this if his moral eyes and pedagogical sight are alert. The evil works two ways: segregated and segregator alike suffer. For more than a century the vicious practice has twisted moral judgment in our nation, and many "good people" have looked on without a qualm of conscience.

### *Obligation Laid on the Churches*

Do the crusaders for an end to segregation themselves truly grasp the obligations the court's decision has laid on them? Today the spirit of justice asks us if we really mean what we say. Perhaps no leadership has been more the avant-garde of the movement against discrimination than that of the churches. With prophetic zeal our clergymen have beaten the drum against "so great an evil." Without fear or favor they have set their sights and blasted away against racial discrimination wherever found.

The cries of our religious leaders against jimcrowism in transportation, in employment, in universities, in public schools are now being answered by a demand that there shall be no more jimcrow churches. The essence of integrity is to demonstrate, not talk, ideals. Lectures that read the riot act to others but are unaccompanied by living example come with poor grace from men and women committed to the light that lit the hills of Galilee. There must be no more jimcrow churches! We must see to that, or drop in guilty silence from the scene.

### *How Much Worse in the House of God!*

If discrimination in education distorts the mind and personality of the segregated, if it loads down their inner life with inarticulate resentments and a sense of limitation, what must be the burden carried by those who are spiritually segregated, who are compelled, Sunday after Sunday, to serve as worshiping examples of unmitigated discrimination before the very altars of God? If segregation in education works its evils on the segregators, what must be the effect on those who attempt to order the moral conduct of others without first setting their own houses in order? The presence of the evil of segregation in the house of God is monstrous. It merits in far greater degree all the judgments we have pronounced on segregation in secular institutions.

It is ironic that jimcrowism should persist in those realms where the spirit of men lies open-windowed to the ministrations of a holy and impartial God. Yet this is the case. Practically every city, town and village in America still has its jimcrow churches. What is worse, there are few signs that anything is being done to remedy a fault that should have been corrected long before clergymen used their pulpits to inveigh against the sin of segregation they saw in other areas of life.

If the tragedy of life is that the soul dies inside a man while he still lives, as Albert Schweitzer puts it, the tragedy of our religious institutions is their inability to recognize and put into practice the high commitments demanded by their very nature. Anything that so much as suggests hypocrisy on the part of the churches—even though the hypocrisy be unwitting—is power-killing in its influence. Nothing can so hurt the temple or the men of God as an ignorant or immoral public example.

Look, for instance, at a dispatch from St. Louis recently carried in the secular press. A white clergyman had accused the manager of a local hotel of being undemocratic because he refused use of his rooms for a Negro-white conference on race relations planned by a church group. The manager smiled and asked in reply: "Do any of you ministers preside over mixed congregations?" None did. "Then by what right do you damn me for being undemocratic when in your own churches you are afraid to be Christian?"

### *The Secular World Cannot Forgive*

Such a judgment, coming from the secular world, is a healthy reminder to the churches. The world can forgive the churches many things, and it does. But it cannot overlook so flagrant a breakdown of the moral leadership claimed by the churches. When churchmen so betray their faith religion's marching orders are canceled. The influence of our religious institutions may not crash like a dynamited smokestack at such betrayal, but somewhere in the invisible and inarticulate realm of the spirit a crash is heard. And it undercuts the thing that counts.

In example we must be above reproach. Gibbon the historian tells us in his memoirs that he considered William Law's religious views "arrant nonsense," but that the whole Gibbon family loved the man because he "believed all he professed and practiced all he enjoined." "The beautiful character of Mr. Law has done more to make Christianity creditable to me than all the volumes over which it has been my duty to pore," wrote the historian. There is no doubt about it: in the living example lies the stupendous power; anything short of that operates from a position of weakness.

That stupendous power could be released if as a first step outstanding white churches with strong pulpit leadership would set out honestly to amalgamate with the poorest and smallest of "colored" churches. Such dramatic and Christian conduct would afford a living illustration of the Galilean philosophy so much needed in today's world. It

would remove the shadow of hypocrisy from our easy flinging about of the word "brotherhood."

The issue is not an easy one, but it presents a challenge that cannot be ignored. We must not permit ourselves to default on so obvious a moral and spiritual obligation. We must at last practice what we enjoin on others.

# Speak Out for Abstinence

By Ray W. G. Bayley

IF PEOPLE want to drink they are going to drink, whether or not it is legal to do so. For this reason, it seems to me imperative that the Christian church bend its efforts toward convincing people they do not want to drink, rather than toward obtaining enactment of prohibitory laws.

Neither the studied neutrality of the various state and university surveys and conferences nor the outright approval and encouragement of moderation we find in popular magazine and newspaper articles is sufficient to solve the growing alcohol problem. Everyone agrees that alcoholism is a condition which no one desires. Everyone agrees that inebriety as a common practice is not to be desired. But a fact too often ignored is that both these conditions result from earlier "moderate" use of alcohol.

### *Drinking Begins with Moderation*

It is true that the alcoholic suffers personal and social disorganization and that his condition involves problems of which his compulsive use of alcohol is but a symptom. However, it is not true that personal and social disorganization of any type necessarily results in alcoholism. The moderate drinker believes that alcohol provides him with some minor but positive values: relaxation, conviviality, release from life's irritations, or mere quenching of thirst. One who has not first come to believe through moderate drinking that alcohol can be of benefit to him is not likely to turn into an excessive or compulsive user of alcohol should major personal and social problems arise. Conversely, one who *has* first come to believe through moderate drinking that alcohol can be of benefit to him is more likely than the abstainer to become an excessive or compulsive user of alcohol should major problems arise.

It has been argued that drinking is an American custom, that it is folly to attempt to change custom, and that therefore the best we can do is to educate people to the signs of developing alcoholism so that they can try to do something about that problem when it appears. But in the past twenty years we have witnessed a vast change in American drinking custom. Probably the largest single factor in this change has been the very effective program of education carried on by the pro-alcoholic beverage forces.

These forces were wiser than their opponents. Upon securing passage of the 18th Amendment, the temperance forces in general assumed that their job was done and lapsed into satisfied do-nothingness. On the other hand, the pro-liquor forces continued a very carefully planned and executed program of education which resulted in repeal of the 18th Amendment. Subsequently the liquor people geared into an advertising program which now amounts to an estimated $250 million annually. The reason for so large an advertising budget is no secret: the more advertising, the more universal the acceptance of drinking; the more universal the acceptance, the more drinking people and hence the more drinks sold. The pro-liquor forces do not, however, publicize the fact that the more drinking people there are, the more problem drinkers there will be.

This year's new alcoholics began their drinking five to twenty-five years ago. To calculate the percentage of drinking people who are or will become alcoholics it is not correct to use both figures from any one date. Today's alcoholics and the drinking people of fifteen years ago would produce a more nearly accurate percentage figure. It is closer to 10 per cent or more than to the commonly quoted 6 or 7 per cent. The alarming annual increase in incidence of alcoholism today is clearly accounted for by the annual increase of drinking people over the past two decades.

The scientific approach to any subject begins with the gathering of all the facts; it concludes by going where the facts lead—all the way. The scientific approach to the alcohol problem is incomplete so long as it ignores the fact that in every case of alcoholism, no matter what other variant factors are involved, there is always the factor of alcohol; and it is incomplete, and therefore really unscientific, so long as it stops at the point of recognition and treatment of the disease but does not concern itself with all the basic causal factors. So long as it does not deal with the breeding-ground of the disease its scientific honesty must be held in question.

### *Find the Source of Infection*

The scientific approach to typhoid fever did not stop with recognition and treatment of typhoid fever; it went on to the cleaning up of infected waters. The scientific approach to tuberculosis did not stop with recognition and treatment of the disease; it went on to the isolation and annihilation of the infective bacillus. It would appear that the scientific approach to alcoholism should be equally thorough. It must go on to the consideration of all factors contributing to the development of the disease—physical, psychological and social factors to be sure, but also and especially the chemical ingredient without which there can be no alcoholism.

Christianity is concerned that personal and social responsibility be developed toward the ideal of human perfection in the sight of God. Regarding personal responsibility, the Apostle Paul wrote to the church at Corinth: "Do you not know that you are God's temple and that

God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." Even without the Christian motivation, it is but common sense to maintain the body at its best and to protect it from anything that might degrade it. Stated religiously, the Christian purpose is to use the body for good and to the glory of God, not in self-indulgent pursuit of pleasure for pleasure's sake or weak-willed escapism.

Dependence on alcohol for relaxation or conviviality is a substitute for development of the ability to relax or converse. Use of alcohol to forget problems and shortcomings is an obvious escape attempt which is just as obviously futile. Indulgence in alcohol with a hope of having experiences that inhibitions would otherwise prevent reveals very real ethical, moral and psychological failings. The most dangerous aspect of each of these is that a reason for drinking has been accepted, and from there the step to excess and alcoholism is relatively short.

### *Social Responsibility a Factor*

So much for personal responsibility. But to this Christianity, being essentially a missionary enterprise, adds social responsibility. Though an individual believes he can control his own drinking and remain forever a moderate drinker with no alcohol problem (which, of course, was the belief of every problem drinker the world has ever known), there still would remain the question of one's influence on other people. Again, even without the religious motivation, the sincere citizen of a democracy must sense his responsibility for society as well as for himself.

Any person with an alcohol problem involves parents, husband or wife, children, employer, employees, fellow workers, fellow citizens on public highways (a strong case could be built on this alone), taxpayers who support police forces, courts and hospitals. The effects on all these are obvious enough to make it plain that the problem drinker is violating the rights and privileges of many other people, that his problem is not his own in isolation but actually creates problems for society.

Less obvious but just as real and in some ways even more devastating is the influence of drinkers whose drinking does not appear to constitute a problem. The great bulk of drinking and of spending for liquor is done by people who are assumed to be nonproblem drinkers. But when values have been so misplaced that more money is spent for alcoholic beverages than for education, there is a problem indeed. Surely milk and eggs are of greater positive worth to the nation than alcoholic beverages. Not so, however, if one judges by the amount of money laid out for each. Something is askew when our nation spends nearly five times as much for alcoholic beverages as for all religious and private welfare agencies combined. Social responsibility demands a rethinking of these values and recognition of this aspect of the alcohol problem.

Christian social responsibility requires that the moderate drinker consider such logic as this: (1) Nobody desires to become a problem drinker. (2) Even so, a predictable proportion of drinkers are likely to develop a drinking problem. (3) The more drinking people there are, the more problem drinkers there are likely to be. (4) People are attracted to drinking not by the problem drinker but by the moderate drinker. (5) Therefore, the more moderate drinkers there are, the more people will be attracted to drinking, and the greater will be the social problem of excessive and addictive drinkers. In short, the occasional or social drinker must shoulder a large degree of blame for the existence of an alcohol problem.

Too frequently discussions regarding the use of alcoholic beverages are based on the assumption that "drinking is here to stay" and that "safe drinking" can be taught. Many parents seem to think that the best approach is to teach their children how to use alcoholic beverages, rather than to teach them the proved and predictable dangers of indulgence and to urge and exemplify abstinence.

The Hofstra Research Bureau's study on "Use of Alcoholic Beverages among High School Students" reveals the significant facts that "only 12 per cent of the students whose parents are alcohol users are nonusers of alcohol themselves, whereas 52 per cent of the offspring of nonusing parents are nonusers." When the tremendous social pressure for drinking—including advertising—is taken into consideration, the strength of this parental example is doubly impressive. Probably the best way to form a responsible attitude regarding alcoholic beverages would follow the pattern of (1) listing all the values claimed to be found in drinking, (2) listing all the definite dangers in drinking, (3) comparing the lists, and (4) letting the weightier settle the question.

### *The Task of the Church*

Meanwhile there are thousands of alcoholics in our society, and Christians and the church are of course deeply concerned to help find a cure for these sufferers. But along with this must go an even deeper concern for the problems of body and mind which, when their alleviation is sought in alcohol, may produce excess and addiction. The Christian church has a responsibility toward people who are lonely, frustrated, confused, frightened, and unable to cope with the forces which lay them open to the attraction of this beautifully pictured "escape." The church is under obligation to assist these people materially, psychologically and spiritually, and to discover means of overcoming such obstacles to fullness of life.

The Christian church—its clergy and laity together—has a responsibility to speak out for voluntary abstinence, educating and admonishing its own membership and the total community, using understanding more than criticism, offering assistance more than condemnation, employing education more than legislation. Today's temperance organizations, scientifically sound and true to their Christian motivation as they are, are moving in this direction. The truth, logic, and spirit of this approach will meet and conquer our serious alcohol problem.

## *Playthings*

THE toys of childhood form a heritage
As natural as the wind; but our own day,
With miracle gadgets made for work or play—
Fleet pleasure cars, the swift door-opening ray—
Labors for larger ends: the toys of age.

STANTON A. COBLENTZ.

# Unsung Ecumenical Assets

By Robert C. Davis

WHEN an early 20th century historian described this section of central Pennsylvania as "the valley of violence," he was not exaggerating. The upper end of Williams valley was the scene of a series of bloody and violent quarrels that began in 1847 and continued into the first decade of the present century. The area of conflict was confined to a cluster of five small towns. The agitators were members of certain denominational groups which had established churches in these villages.

About fifty years ago an Evangelical circuit preacher attempted to hold an outdoor service for the general public in the valley. Unfortunately, he used for his pulpit a parcel of land belonging to the Lutherans. As he began his sermon a band of irate citizens rushed on the scene, swinging clubs and throwing rocks. The circuit rider, who had been a professional prize fighter, was more than able to take care of himself, but the defenseless worshipers experienced a "baptism of fire."

In succeeding years the antagonism found expression in bitter prejudices and in numerous indignities inflicted on each other by the various groups. Records in the county courthouse bear witness to frequent lawsuits between denominational bodies, many of them concerned with trivial and petty matters, others involving real estate claims and land disputes. One case was that of a denomination charged with stealing building stones from another church group.

### *A New Era of Good Will*

Now, fifty years later, the lion and the lamb are walking together. Today there is harmony among the churches and fellowship among the pastors. Antipathy and jealousy have been supplanted by good will and Christian fellowship. Something has happened, something powerful enough to dig out the deep-rooted prejudices, to put an end to the "feudin' and fightin'." The spirit of ecumenicity which brought the change about has been cultivated through a planned program.

The five towns range in population from 600 to 2,000. They are not numerically or financially strong enough to support a formal council of churches. But the work which might be done by a council is promoted through appropriation of council ideals and principles. The pastors of the region round about meet and plan together. Everything that is done by the council in a metropolitan area is done here, but on a much smaller scale.

It may seem commonplace today to report union services on Good Friday, Reformation Day, the World Day of Prayer and so on. But not too long ago it was almost impossible to induce a worshiper of one valley congregation to attend services in another church. Members of a church in one town would not even attend the church of their own denomination in a village two miles away.

The second week in January is designated a Week of Prayer in the valley. Services are conducted every night in a different church, with a closing service on Sunday. Winter planning, however, must take cognizance of the weather—for where there is a valley there are mountains. Geographical hazards have forced the churches to learn to do things for themselves. Consequently, the ministerial body last year decided to enlist laymen from the five communities as speakers at the Week of Prayer services. Using the general theme "The Value of Prayer," a Methodist addressed the Lutherans, a Reformed Church man preached to the United Brethren, a Lutheran occupied the Methodist pulpit, and so on. The speakers represented an interesting cross section of the population; among them were a physician, a teacher, a mine boss, a day laborer and a newspaper publisher.

While the chief purpose of the plan was to reveal the value of prayer in the life and work of the average person, other values were realized. Christian brotherhood and fellowship were engendered by leaps and bounds, and the vital sense of oneness in Christ was impressed upon the worshipers. We experienced the reality of the ecumenical spirit.

### *Cooperative Evangelism*

In small communities evangelism does not take on the proportions it assumes in larger cities, but it has its place. The turnover in population in the valley is negligible, and people can be easily identified and classified. There is a constant concern to restore and reclaim the lapsed member. Periodic checkups are now conducted through the cooperative efforts of the churches. A major stress in evangelism is to impress upon people that the church is indispensable in their lives. Through cooperative evangelistic effort the ignominy of "sheep stealing" is prevented. If a disgruntled church member wants to transfer to another congregation in the same area, every attempt is made to change his point of view. If that fails, by mutual consent he is admitted to a new congregation.

Hospitals are thirty-five miles away from the valley and a seventy-mile round trip in bad weather is an ordeal. Yet, even though the state church council supplies a chaplaincy service at the hospital, pastors make it a practice to visit all the hospitalized sick regardless of church affiliation. At first this practice was not too well received by all members; some insisted that a pastoral visit was a visit by their own and no other minister. But after three years, attitudes are changing and people are realizing that God's comfort and strength can be channeled through more than one man.

### *Community Leadership*

Through their united front the church leaders exercise considerable influence in community affairs. When plans were made for an Old Home Week a member of the committee in charge sounded out the ministers on the matter of gambling devices. Apparently he got his answer, for gambling was conspicuous by its absence from the celebration.

At one time it was felt that the public schools were

crowding out church activities for the young people. The matter was brought to the attention of the school board, and the churches were promised that on one or two nights a week there would be no school activities. Furthermore, the ministers were invited by the two high schools to speak to the student bodies at any time and on any subject.

Last year a group of citizens organized a community improvement association. Its first project was building a swimming pool and recreation center for the young people of the five towns. Again the churches joined hands, and within a few months the pool was completed and the recreational center well on the way. The next step will probably be a youth center to be operated under the guidance of the churches.

### *The State Council Helps*

Some major community tasks lie ahead. Because employment opportunities are few, a committee has been appointed to secure small industries for the valley. On the committee are prominent church members who donate their time and money as they travel to interview industrialists who might locate in the valley. They offer free land and buildings and assurance that adequate housing will be available. In exchange they ask for a guarantee that a certain percentage of jobs will be reserved for valley people.

In all our fields of endeavor the state council of churches has been of great help. Its suggestions have been invaluable, and we have made effective use of its programs and special emphases. One member of our ministerial association who is particularly concerned about labor relations frequently presents to the group communications and literature from the state council. Another explores the field of Christian education and keeps us posted on the latest council releases. We have come to feel that, like many other small towns in "fringe areas," we are part of the hidden assets of the state council of churches.

It must be admitted that our ecumenical endeavors are sometimes stymied by the fear that they will mean a loss of denominational identity. If by "denominational identity" we mean the spirit that prevailed in the "valley of violence" fifty-odd years ago, then we should thank God that we have got rid of an offensive stigma. I like to think that through the cultivation and application of the ecumenical spirit we have gained a winsome brand of Christianity instead.

# *BOOKS*

## Early Maritain

AN ESSAY ON CHRISTIAN PHILOSOPHY. *By Jacques Maritain. Philosophical Library, $2.75.*

THE APPEARANCE in English, at this late date, of a 1931 essay by Maritain is mostly to keep the record straight. The problem which concerned him then has been stated in greater breadth since, and most of his intervening books are illustrations of his earlier conclusions. *Science and Wisdom* in particular is a fuller, richer statement for which this earlier essay might have been a preliminary study.

"Does a Christian philosophy exist? Is a Christian philosophy at all conceivable?" That is the problem Maritain insists confronts us all. Certainly it is the problem that faces the Thomist philosopher, who grants philosophy its independence, even its autonomy, but who would use it for and inform it by the faith. But can philosophy, which "is *in itself* something well determined," be so informed and so set to service without violence to itself? Certainly it can, says Maritain: by scholastic analysis. We must just distinguish between the "nature" and the "state" of philosophy. In its nature, philosophy is solely rational. It reaches, through the natural faculties of the human mind, all those truths "which are *of their nature attainable* through the natural faculties of the human mind."

There can be little objection to this. Obviously philosophy unaided by faith is adequate in its own domain, especially when that domain is defined as including only that which can be reached by philosophy unaided by faith. The real question is how deep and how high this philosophic domain is. The quarrel with the Thomists is not over whether there is such a domain, but exactly how big that domain is, and how ultimately important it is. But that is not the business of the essay here under consideration.

Actually, however independent and autonomous philosophy is in its nature, to discuss its nature is to deal only with "a pure, abstract essence." We meet it always in a "state," as a historical fact in the human subject. Whatever philosophy is in essence, in existence and in exercise it is something else again. We will not get far studying philosophy in itself, but must consider instead how men philosophize: not nature, but state. And it is here that the faith makes its contributions. It may not affect the nature of philosophy, but it is duty-bound to create a "Christian state of philosophy."

Objectively, the Christian revelation can give philosophy a Christian state by calling philosophers' attention to "those data which by their nature belong within the field of philosophy, but which in actual fact philosophers failed to recognize explicitly": creation, nature, God as *Subsisting Being Itself*, and sin. This is not an infringement on the philosophic domain; just an outside arrangement to improve the visibility inside. The sight and the seen are still inviolately inside. That this is its state need not embarrass philosophy in its nature. "Philosophy seeks enlightenment about sensible objects from the natural sciences; what is to prevent it from learning of divine things from faith and theology?"—a comparison and objectification which could hardly have been better calculated to curdle certain Protestant blood.

Neither need philosophy be embarrassed at any "subalternation" to theology implied by this. Not to be the prince, but to be his minister, is no mean estate. And in any case, it is only the states of prince and minister that are different; the nature of each maintains its separate, private integrity.

In addition to the objective contribution, in a Christian climate the Christian state of philosophy enjoys enormous subjective reinforcement. "The virtue of faith . . . enables the philosopher, who knows of the existence of God by purely natural means, to adhere rationally to this truth with a sturdier grasp. . . . And in the light of theology, metaphysical truths take on a radiance so immediate and convincing that in consequence the philosopher's labors are blest with a new facility and fruitfulness."

So Christian philosophy is not an adulteration. In its Christian state philosophy is enlarged by the objective material proposed by faith, and vitalized by "a kind of living continuity with superior lights." All this is presented in the familiar Maritain style, which alternates a fairly finicky logic-chopping with lines of grace and near-poetry. The conclusion he comes to is familiar by now. What the early essay does suggest—and even this is not new—is how near an existentialist ardor comes to cracking the cool scholastic skin of Jacques Maritain. "To philosophize man must put his whole soul into play, in much the same

manner that to run he must use his heart and lungs."

THEODORE A. GILL

## Books in Brief

GREAT PREACHING TODAY. *Edited by Alton M. Motter. Harper, $3.00.* This book is an extended exchanged compliment. The contributors are those churchmen who were honored by the Chicago Sunday Evening Club by being invited to preach to that unique congregation. The contributions are the very special sermons prepared by the notables for their Orchestra Hall preaching appointments. The best were bidden, and they brought their best. Of these excellences, Alton Motter has skimmed the top for the present volume. The selections represent some of the best preaching being done in most of our denominations. The subjects taken together make up a rounded ministry of the whole Word: there are sermons on the relations between God and men, on the relations between man and man, and on the problem each man is to himself. The topics are various enough and striking enough to jar any preaching reader out of those single-track preoccupations that limit too many pulpits today.

THE AGE OF BELIEF: THE MEDIEVAL PHILOSOPHERS. *Selected, edited, and annotated by Anne Fremantle. Mentor Books, 50 cents.* Here is the first of Mentor Books' projected "Mentor Philosophers" series. In the familiar, inexpensive pocket-book format, six volumes will finally survey the medieval, Renaissance, and 17th, 18th, 19th and 20th century philosophies. The plan is to make each book a selection from the basic writings of the most influential philosophers of its period. Each will have as editor a specialist in the period, who will contribute a running commentary sufficiently systematic, historical, detailed and extended to stand almost on its own as an introduction to the period. Into this matrix the sharply representative selections are set, some long and some short, length and completeness not being determinative, thanks to the continuity of the commentary. Anne Fremantle was a good choice to edit the first volume. She understands the period, moves easily through its facts and figures, and teaches well. Her treatment of Augustine is typical. The effort is to emphasize his specifically philosophical contributions, distinguishing these as well as she can from specifically theological and ecclesiastical deliverances. Among the medieval philosophers, of course, this is quite a trick. With Augustine, it means concentrating on his thoughts about being and nonbeing, the rational nature of God, the problems of time and knowing and memory, free will. Typical too is the reference to a few well known writings—the *Confessions, On the Trinity, On the Free Choice of the Will*—and to an occasional less familiar work, like *Concerning the Teacher.* It is hard, though, to be as approving of the total avoidance of *The City of God.* Granted, it is more theological and ecclesiastical than philosophic, but it is hard to imagine being introduced to the real Augustine in any guise without it. Of all the volumes projected, this may be the most useful to Protestants, who till very recently have been getting through college and seminary without a glimmer of a notion of what went on in the minds of the men who shaped the minds of the Reformers.

GOD'S GRACE AND MAN'S CONDITION. *By David Bryn-Jones. Charles E. Tuttle Co. for International Christian University, 360 yen.* A series of Sunday chapel addresses delivered at the Japan International Christian University bound together here give us a good idea of the character of the teaching and preaching going on at that new institution, as well as of what is going on in the interesting mind of the author. The Christian thought there is evidently deeply influenced by the theology of the New Reformation. The darks and the difficulties in human experience are kept in sight, and the massive doctrines of the church are taken with ultimate seriousness. The result, for Theologian-Political Scientist Bryn-Jones, is a spanked and sponged liberalism. As devastatingly as D. R. Davies in his blackest moods, Bryn-Jones blasts the old progress fantasy. *But*: this "will not deny the possibility of progress—it denies its certainty." He puts full emphasis on the priority and intiative of God in the saving act. But: we may not "assume that this relieves us of our desperation by relieving us of our responsibility." He takes eschatology seriously, but relates expected new heavens to an anticipated new earth. In all this Dr. Bryn-Jones does challenge certain theological excesses in our own day. I am not sure the excessive ones are just the men he imagines, but certainly they have camp followers aplenty who have misinterpreted Christian triumph as escapism. Emil Brunner's generous preface to the book suggests that he, at least, does not feel himself undone! T. A. G.

# *CORRESPONDENCE*

## The Facts, Please

SIR: Your editorial of Jan. 26, calling upon the public schools to "do for religion what they do for politics . . . giving the facts while maintaining careful and workable safeguards against the inculcation of partisanship," would be more convincing if it gave more "facts" concerning the Indianapolis plan and other proposals for promoting religion in public education.

It should be noted that experiments such as that now being tried in Indianapolis represent an attempt to appease critics who say that the public schools should *not* be "neutral" or merely "descriptive" in regard to religion—thus insisting that the approach to religion should be quite different from the approach to politics. Traditionally, courses variously labeled history, government or sociology have included material on the role of religions in human affairs. The Indianapolis plan is designed to go *beyond* this factual approach.

Indeed, the plan goes so far "beyond" the truth that its syllabuses do violence to history. For instance, under the heading "Thomas Jefferson," the 7th-grade syllabus, "Our Religious Heritage," deceptively quotes two sentences from the great Virginian in order to make it appear that he advocated religious instruction under public auspices at the University of Virginia. The passage thus quoted on page 22 of the syllabus is actually taken from the Oct. 7, 1822, minutes of the university's board of visitors, kept by Jefferson in his capacity as rector. Not quoted in the syllabus are the sentences immediately following, in which Jefferson pointed out that the "want of instruction in the various creeds of religious faith" had been thought "of less danger than a permission to the public authorities to dictate modes or principles of religious instruction. . . ."

The treatment accorded James Madison on page 23 of the same syllabus is even more outrageous: "James Madison has been accused of some skepticism, however, he proclaimed days of fast and prayer and made frequent public references to the Almighty." Persons familiar with Madison's real view of the proper relationship between church and state will need no further comment from me.

If devotion to truth is one of the great values of religious faith, then surely religious leaders should be the first to object to such shallow perversions of truth, and to ask, further, that before changes are made, current public school practices be honestly examined to see whether the proposed changes would be for better or worse.

STANLEY LICHTENSTEIN.

Arlington, Va.

## Time and the Calendar

SIR: In reviewing *Of Time and the Calendar* (Jan. 26), Theodore A. Gill . . . packed a great deal of searching and clear-sighted comment into a remarkably small amount of space. The World Calendar has been widely publicized, with large financial support from one source, but until now it has not been successful in creating any significant support from the public. There is little demand for it. The claims made for it, that "man's days will become more orderly, harmonious, equitable and stable" in the unlikely event of its adoption, are just words, and most fantastic. They go along with the claim of the author of the

World Calendar and this book, that she has been subjected to "opposition which likens to that met by Moses, Jesus and Paul."

Those who take the time to acquaint themselves with what is proposed by the World Calendar, and go back of its fanciful claims, will soon come to recognize that its device of an eight-day week once each year, and twice in leap years, will increase man's present disorder and create exactly the opposite of harmony, equity and stability in the reckoning of time. The world is confronting controversies enough without adding this controversial proposal.

CARLYLE B. HAYNES.
Washington, D. C.

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SIR: The review of Mrs. Achelis' *Of Time and the Calendar*, appears to have given Dr. Gill an opportunity to express his own irrational views against "such eminently rational adjustment" of the calendar. [But] isn't the whole march of civilization designed to transform the irrational and disorderly into a semblance of orderliness and rationality? Dr. Gill's "The uniform life in a homogenized world is a dreadful ideal" is an easy phrase. But who is advocating a "uniform life"? A more disciplined life, perhaps, could be the outcome of the adoption of a more "disciplined" and systematic calendar arrangement, but certainly this does not warrant the conclusion of a "uniform life in a homogenized world." Even our present calendar is regular and rational, up to a point, changing every 365 days without creating the "dreadful" consequences of a "uniform life."

A middle ground might perhaps be found between World Calendar adherents and the defenders of the "profound irrationalities which really keep us 'disorderly,'" by providing a slightly greater flexibility and variety, but maintaining the basic principles of the World Calendar. A sequence in the number of days for each month of 30-30-31-31-30-30 (with the proposed Year End and Leap Year days), and having the first day of each month falling alternately on Sunday, Tuesday, Thursday, Sunday, Wednesday and Friday, would still provide a perpetual calendar which would repeat itself every six months, instead of every three. Under this plan, Year's End Day and Leap Year Day would be numerical days, Dec. 31 and June 31 respectively, but without a weekday designation.

Chicago, Ill. RICHARD W. DANON.

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SIR: Considerable publicity has recently been given the Perpetual World Calendar which will be on the agenda of the U.N.'s Economic and Social Council in May.

Many people today hold a firm conviction that the weekly cycle of seven days, as we now have it, has remained unchanged throughout human history and beyond it. Among those holding such a view are many Christians, who maintain that the World Calendar would, by its insertion of "blank-days" each year, interfere with the seven-day cycle which is divinely inspired. Some of these Christians are those who worship on the seventh day of the week, or Saturday, claiming this to be the same day of the week as the holy day of the Decalogue that Jesus observed "as his custom was."

Adoption of the proposed calendar would create havoc in the lives of people with such a conviction. Many Christian people, both seventh-day observing and those worshiping on Sunday, would choose to stay by the present calendar's weekly cycle. What was then introduced with the intention of solving differences would create instead a situation where two calendars were being observed, to the consternation of all. DUANE L. DAVIS.

Seventh Day Baptist Church,
Nortonville, Kan.

## FOA Estimates Reduced

SIR: In the light of recent facts some revision of my article, "Only India Can Save South Asia" (Jan. 12), is needed. Our Foreign Operations Administration has been forced to cut its trial-balloon figure considerably. The most recent estimate by the FOA is that it will have nearly $800 million to spend in Asia for the 1955 fiscal year ending next June 30. India is scheduled to receive $75 million, 14 per cent *less* than last year. Pakistan, on the other hand, will receive $105 million, 363 per cent *more* than last year. No doubt additional funds will be expended in Asia during the remainder of the 1955 calendar year. CLARENCE FREDERIC FALK.

Syracuse, N. Y.

## Highway Massacre

SIR: Your editorial "Save That Man's Life!" (Jan. 12) is an excellent discussion of a major U. S. problem. I was glad to see that you put your finger on one of the most important factors in the staggering rate of highway fatalities—drinking driving. However, the figures you quote may be much too conservative.

The National Safety Council in its book *Accident Facts* states that 24 out of 100 fatalities are caused because either a driver or a pedestrian had been drinking. This is considered a low estimate, since Missouri state officials discovered that three out of ten fatal accidents involved a drinking driver, and Texas officials discovered drinking drivers involved in half of all fatal accidents. Lt. Frank M. Andrews, chief of the Evanston, Ill., traffic police and a recognized authority on the subject, has said that alcohol is involved in from 40 to 60 per cent of America's highway and death toll. These authorities would indicate that the alcohol factor is an even greater one than suggested by you.

ROGER BURGESS.
Methodist Board of Temperance,
Washington, D. C.

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SIR: Your editorial on reckless driving puts into words what many churchmen have probably had on their minds. If the churches are to do anything about this matter, there needs surely to be political action for the enforcement of laws and for the writing of better laws; also prophetic persuasion directed at the auto industry. But from our pulpits we can make a strong challenge to the popular thinking as well.

People in our pews need to be persuaded that some of the habitual ways of thinking on the matter are inadequate in themselves. Take the word "accident," for example. Are they really accidents? In the true sense of the word, an accident is an event which has no relation to the situation. Ironically and inconsistently, we speak of highway accidents and then go ahead to explain the causes. Situations which have causes are not accidents.

Or take "safe." On every side one is implored to drive safely. An appeal is made to prudence and self-interest: "The life you save may be your own." Maybe a reckless driver really does not want to conserve his own life. Therefore we should demonstrate in our preaching that highway mayhem is an expression of the death instinct found in persons estranged from themselves and from their God.

You point to the complete silence of the church on this matter with astonishment. Should it not also be pointed out that there may be a cause for this silence? Many people can speak from personal knowledge of ministers who are treacherous drivers. From insurance statistics we learn that county agents are the safest drivers, and that ministers are about three-quarters down the list—next to the groups of people who vent their sense of meaninglessness through intoxication. Do we have the courage to acknowledge this aspect of the situation? Should not judgment begin with the household of God?

ERNEST A. RUETER.
Congregational Christian Church,
Nashua, Iowa.

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SIR: I was greatly moved by your editorial "Save That Man's Life!" If killings on the highway are murders, they are a violation of the Sixth Commandment; and if violations, then sin.

Reporters record "driving under the influence of liquor" when such is the case. Wouldn't it be a good idea to record, when such is the case, "Driver is a church member," or "Driver is a member of the Third Presbyterian Church" or "of St. Paul's Methodist Episcopal Church" or "of St. James Baptist Church"? Maybe this would put the church back of a move to implement the Golden Rule behind the wheel. CONRAD VANDERVELDE.

Emporia, Kan.

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SIR: For many years now I've appreciated your great magazine and expect to for years to come, especially your editorials. But it really pains me to read in "Save That Man's Life!" (Jan. 12) the old cliché about fewer Americans dying in the entire Korean war than are killed on our highways and streets in a single year. Only

last week a young sergeant berated these "pacifists who preach coexistence" by using the very same argument. Plainly, it isn't that simple.

In the first place, the all-important factor, apparently lost sight of in your editorial, is that of personality. "You've gotta be taught to hate," as the song goes. As one who was stationed near an embarkation camp during World War II, I'd like to assure you that the tragic figure of 35,000 killed in Korea tells only a fraction of the grim story.

Again, and far less serious, you do not mention the hopeful and encouraging factors involved in our national accident records. The facts are that safety is greater now than at any time since World War II. Comparing traffic fatalities, we had 39,643 in 1937, or 13.3 deaths for every 10,000 cars on the roads. In 1941, about the same number of deaths from many more cars dropped the ratio to 11.6 per 10,000 cars. In 1953, the fatality figure actually dropped to 38,300, under 7 deaths per 10,000. With still more cars on the highway for 1954, we had actually 1,800 fewer deaths.

Again, your generalization about the churches condemning mass slaughter in war but being totally silent about this tragic drunken-driving debacle is also equally inaccurate. Come out here and listen to some of our men preach!

L. W. Reneau.
First Methodist Church,
Oroville, Calif.

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SIR: You are to be commended for your editorial "Save That Man's Life!" There is no question but that liquor is both a direct and indirect cause of the mounting highway killing. But what about the federal and state governments encouraging and deriving revenue from liquor sales? In view of the thousands murdered yearly by drunken drivers, can such revenue escape being classified as "blood money"? Or what about the legislators and executives who frame and approve laws permitting the sale of liquor in grocery stores, drugstores, department stores, filling stations and so on? Can they and the voters escape responsibility in this frightful massacre?

And how much longer will the so-called "public servants" (newspapers, magazines, radio, television) continue to sell their birthrights by splattering liquor advertisements over newsprint and ether waves while editorially deploring the highway carnage and calling upon citizens to do something about it?

Theodore Carcich,
Washington Conference of Seventh Day Adventists, President.
Seattle, Wash.

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SIR: Congratulations on your editorial concerning safe driving. It is timely and well put. Your plea for the churches to say or do something about it has already been answered. The Church of the Brethren, assembled in August in the Middle District conference of Indiana, had a resolution to that effect. In part it read: "While we reject the horrors of war, Christians cannot be complacent forgetting the slaughter of the highways." The resolution called for Brethren, traditionally pacifist, to enter into this other area of mass murder. Trying to follow out on this idea, I have preached about it in the pulpit in recent months.

Edward E. Lyons.
Church of the Brethren,
Burnettsville, Ind.

## Know of Any?

SIR: The administrative assistant of one of the larger industrial plants in the Hartford area has written me asking for help in setting up an interdenominational chapel in the plant where an employee could go for a moment of quiet and meditation before or after work or at the lunch period. I would appreciate it if any of your readers could supply me with information as to where this has been done and how it is operating. Clifford O. Simpson.
Center Congregational Church,
Manchester, Conn.

## Albert, Not Arthur

SIR: I suppose you have had hundreds of people writing in to tell you that it was not "Arthur Hay Malotte" whose hymns were sung at the Billy Graham meeting in San Francisco (Jan. 12 issue), but "Albert." Surely a slight error, but one that should be righted. Roger D. Grow.
First Congregational Church,
Weeping Water, Neb.

## Deserving Refugees

SIR: In March 1953 a small committee, Spanish Refugee Aid, Inc., was formed to assist a group of refugees that has been largely neglected. Under the leadership of Pablo Casals and Lazaro Cardenas, honorary chairmen, and James T. Farrell, chairman, this committee has raised funds to aid the Spanish republican refugees, who today, 15 years after the end of the civil war in Spain, are still living in exile in the south of France.

Though some of these refugees have been absorbed into the French economy and others manage to earn a living as factory workers or farm laborers, there are many who urgently need assistance. Their health has been undermined by bitter years in concentration camps and life under conditions of extreme hardship; the sickness and old-age benefits they receive from the French government are pitifully inadequate. At least 90 per cent of these refugees are strongly anticommunist. Each case taken on by Spanish Refugee Aid is referred to it by a noncommunist refugee committee in France. At present there are nearly 800 cases being helped by this committee and about 500 others pending consideration.

Working on a shoestring with a staff consisting almost entirely of volunteers, Spanish Refugee Aid spends a high percentage of each dollar contributed on direct relief. It has sent abroad used clothing, food packages, bedclothes, typewriters, hearing aids, artificial limbs, sewing machines and other items to fill special needs. It sends money directly to some of the most urgent cases, rotating this assistance every three months. It has contributed funds to the two Spanish republican Red Cross dispensaries in Toulouse and Montauban and has given aid to some 200 families through getting them "adopted" by Americans who send food and clothing at regular intervals. These survivors of a lost battle for freedom in Spain deserve all the material assistance and moral encouragement that can be given them. Information on how this can be done may be obtained from Spanish Refugee Aid, 80 East 11th St., New York 3, N. Y.

Herman F. Reissig.
New York, N. Y.
Howard Schomer.
Le Chambon-sur-Lignon, France.

## Dr. Eddy's Whereabouts

SIR: In the editorial on the Sherwood Eddy seminar (Jan. 26), you say that Sherwood Eddy is probably spending most of his time at his home in Jacksonville, Ill., autographing copies of his new autobiography. This is not the case. He and Mrs. Eddy are now out on an extended speaking tour in the south. Dr. Eddy has just finished a series of addresses at the ministers' conference at Emory University, Ga. Tomorrow he will be at Wesleyan College, Macon, Ga. Then he and Mrs. Eddy will head for Virginia, and then into North Carolina, where they will be busy speaking in colleges until the middle of March.

Edward S. King.
North Carolina State College,
Raleigh, N. C.

## Elizabeth Too?

SIR: I am wondering if your correspondent Anthony G. van Elden, who objects (Jan. 12) as an Anglo-Catholic to being lumped with Protestant Christians and other children of the Reformation, has also written to Queen Elizabeth II and the Archbishop of Canterbury, calling attention to their error and offense in the coronation ceremony. I was listening and looking on, and Her Majesty took an oath "to defend the reformed Protestant faith."

Syracuse, N. Y. A. R. Yale.

## More Century Files

SIR: I have complete files (unbound) of The Christian Century for the years 1929, 1930, 1933, 1934, 1937, 1941, 1943, 1951, 1953. Except for one issue in each case, I also have files for 1935, 1936 and 1942. I shall be glad to send these to some person or institution willing to pay the transportation expenses.

404 High St., N. A. Larsen.
Decorah, Iowa.

# NEWS of the CHRISTIAN WORLD

## Report Spiritual Gains in Virginia

**Church Leaders See Them Keeping Pace with Material Growth—Historic College Faces 'Revolt'**

RICHMOND, VA., Jan. 17.—Recent statements by church leaders in Virginia reflect a belief that spiritual gains have kept pace with the material gains reported by churches of the state. Richmond clergymen say that a "return to God" is apparent in Virginia and that immorality and corruption are not as prevalent here as reports indicate they are elsewhere. Bishop Peter L. Ireton of the Roman Catholic diocese of Richmond is quoted as saying that while secularism and materialism are gaining a foothold in many minds, this has always been a problem which the church must face. J. J. Scherer, Jr., of First English Lutheran Church believes that people are living a "more real Christian faith" today than at any time during the 50 years of his ministry. Bishop Frederick D. Goodwin of the Protestant Episcopal diocese of Virginia says: "Tides always run both ways, but I have noticed a deepening of spirituality in Virginia."

**Journalist Calls Attention to Low Salaries for Ministers**

A writer in the *Richmond Times-Dispatch* declared in a recent story that most Virginia pastors are underpaid. He pointed out that in 1951 the average annual income of physicians in the state was $13,432, of lawyers $8,730 and of dentists $7,820—as contrasted with $2,560 for full-time religious workers. The journalist quoted figures showing that ministers' salaries have increased only 41 per cent in the past 25 years. At the same time prices have increased to a much greater extent, with the result that ministers have seen the actual buying power of their incomes decline by 13 per cent in the past decade. Jewish rabbis are the best-paid clergymen in Virginia.

**William and Mary Students 'In Revolt'**

Historic William and Mary College at Williamsburg is in the throes of a "student revolt" growing out of restrictions on fraternities which are housed in college-owned buildings on the campus. One of the restrictions which drew the students' ire was that prohibiting serving of liquor to minors —a practice in violation also of Virginia law. News pictures showed the students burning in effigy the dean of the college. Later, the students drew up a statement of grievances and presented it to Pres. Alvin D. Chandler. The students claim that the administration no longer has their confidence, that there is an "underlying atmosphere of fear" on the campus, that they are "told nothing and watched closely," and that the institution has been turned into the "U.S.S. William and Mary." William and Mary is responsible to the state of Virginia through a "board of visitors." State Sen. Frank P. Moncure has called on Gov. Thomas B. Stanley to institute a thorough investigation of the students' charges, and if they are found valid, to see that conditions are corrected. Pres. Chandler has said the administration welcomes such an investigation. Meanwhile, at the University of Virginia, in Charlottesville, the student body is to vote next month on a plan of cooperation between it and the administration calling for the students to "assume responsibility for good conduct" but leaving final decisions to Pres. Colgate W. Darned, Jr.

**Peninsula Preaching Series Gets Under Way**

The sixth annual preaching series for the lower Virginia peninsula opened Jan. 11 with the message brought by Clarence W. Cranford of Calvary Baptist Church, Washington, D. C. On succeeding Tuesdays the preachers will be George M. Docherty of New York Avenue Presbyterian Church, Washington, D. C.; Chaplain Russell L. Dicks of Duke University hospital; Nolan B. Harmon, Abingdon Press (Methodist) book editor; and Pres. Travis White of Atlantic Christian College, Wilson, N. C. The services, sponsored by the Y.M.C.A., are held in Trinity Methodist Church, Newport News.

**And So Forth**

In mid-December Temple Beth Ahabah here celebrated the 113th anniversary of its founding by a group of Jews recently arrived from Germany, and the 50th anniversary of the dedication of its present synagogue. Participating in the ceremonies, in addition to Rabbi Ariel L. Goldburg, who came to the temple in 1944, were Rabbis Abraham Shusterman of Baltimore, Israel L. Kaplan of Harrisonburg and Arnold M. Shevlin of Danville.

Lynchburg College (Disciples of Christ) at Lynchburg has 50 more students enrolled this year than last. This is the highest percentage of gain registered by any college in the state.

Students at the Medical College of Virginia were advised recently to take a really active part in community life after they begin practice. The advice came from Pres. W. B. Martin of the American Medical Association. "A doctor has not discharged his duty to his community unless he has been active in promoting the public welfare of that community," he said.

Church membership in metropolitan Richmond increased last year by 4.1 per cent to 149,270, largest total for the area in history. White Baptists lead in number of members, with 39,739—a net increase of 1,629 over 1953. The Negro Baptist churches had 24,500 members in 1954—400 more than in 1953.

F. W. BURNHAM.

**Propose Church in Denmark To Honor Norwegian King**

The bishops of the Church of Norway have launched an appeal to raise funds to erect a King Haakon Memorial Church to serve the Norwegian colony in Copenhagen, Denmark, and the Norwegian seamen's mission in that city. The church would honor Danish-born King Haakon on his 50th anniversary as sovereign of Norway, to be celebrated this year.

## Debate Value of Prohibition Laws

**India's States Meet Difficulty as They Try to Implement Directives in National Constitution**

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Jan. 13.—The central government is not finding it easy to implement its policy, laid down in the constitution of 1947, of endeavoring to "bring about prohibition of the consumption, except for medicinal purposes, of intoxicating drinks and of drugs which are injurious to health." In some states substantial progress has been made in carrying out this policy, in others difficulties of various sorts have prevented its implementation. Opinion in some quarters is that the loss to state governments of the huge sums to be derived from excise duties on intoxicating drinks and drugs is too high a price for the social gains which prohibition brings. Even in such states as Bombay and Madras, which have adopted total prohibition, rampant bootlegging and illicit distillation threaten to nullify the social benefits that have accrued. In the newly formed state of Andhra the legislature appointed a committee to consider the question. It recommended the virtual scrapping of the prohibition laws in force there. When the ministry in power refrained from adopting this recommendation, it received a vote of no-confidence—by a majority of one. Thereupon the ministry had to resign, and Andhra is preparing for a general election next month.

**Congress Party Studies How to Make Policy Effective**

The problems to which the question of prohibition is giving rise in the various states are claiming the serious attention of the working committee of the Congress party, which since the early days of agitation for independence has stood for total prohibition. On this committee's recommendation, the central government's planning commission has now set up a committee of inquiry to study the problem in order to implement the constitutional directive. In a statement issued a few days ago Chairman S. N. Aggarwal made it clear that this committee will not try to determine whether prohibition is a good or a bad policy, but will confine itself to determining how it can be made more effective as a national program. He stated that the planning commission has already collected material from the states which have had experience with prohibition during the past seven years. The committee has asked for suggestions from the governments of Norway, Sweden, Switzerland and the United States.

**Radhakrishnan Addresses Marian Congress**

Vice-Pres. S. Radhakrishnan of India addressed the opening session of the Marian Congress attended by 50,000 Roman Catholics in Bombay last month. He spoke from the foot of the huge altar, hung with crimson and gold velvet, that had been

erected in the center of the Azad Maidan. On top of the altar was a 25-foot statue of "Our Lady" standing on a lotus. Near by sat Cardinal Gracius, archbishop of Bombay and papal legate to the congress. Behind him, arrayed in ceremonial robes of crimson and scarlet, sat 70 archbishops and bishops from India, Burma, Pakistan, Malaya and Ceylon. In his address Dr. Radhakrishnan declared that the various religions are the "windows through which God's light shines into man's soul." "There can be differences about the rays they transmit or the intensity of their splendor, but these differences do not justify discord and rivalries," he said. "We must distinguish between the eternal light and its temporal reflections. The followers of different religions are partners in one spiritual quest, [though] pursuing alternate approaches." Prime Minister Nehru sent a message to the Marian Congress, saying: "I am not concerned with the religious aspect of this congress, but I am interested in its civic aspect [which] I understand will receive much attention. . . . We want our people to maintain and develop their rich culture in all its variety, at the same time always remembering the essential unity of our nation."

### Ask Government to Clarify Missionaries' Status

It becomes increasingly difficult to understand what the government's policy regarding activities of Christian missionaries in this country really is. Statements made in parliament and elsewhere by officials—for instance, that the number of missionaries in India shows an "enormous increase," and that restrictions must be placed on certain types of missionary activity—have given rise to serious misgivings on the part of Indian Christians. Now the National Christian Council of India and the Catholic Bishops' Conference have pointed out that the "enormous increase" does not exist, and have asked the government to formulate a clearly defined policy on what missionaries can and cannot do. Since India became independent these two agencies have been charged with sponsorship of foreign missionary societies operating in this country—the N.C.C. for the Protestant groups, the bishops' conference for the Roman Catholic group. The government recognizes only those missionary societies that are affiliated with one or the other. This does not mean that other missionary groups cannot work in India, but it does mean that the "recognized" societies have certain privileges, such as freedom from having to file a separate financial guarantee for each of their missionaries. Under British rule, the sponsoring authorities were the Conference of British Missionary Societies and the Foreign Missions Conference of North America for Protestant groups, and the Archbishop of Westminster for the Roman Catholic societies.

### Questionnaire Reveals Basis Of Indian Suspicions

Some idea of the assumptions underlying Indian criticism of foreign missions may be gained from the 99 questions formulated by the committee appointed by the Madhya Pradesh state government to inquire into and report on the activities of foreign missionaries. The committee drew up the questionnaire after spending six months going


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from village to village and encouraging the people to present their points of view. Now the questionnaire has been issued to the public, with the request that people fill it out in whole or in part. Here are some of the questions: "Do you know of cases in which parents or schoolchildren were refused help in crises unless they became Christian converts? Is treatment in hospitals used as a means of conversion? Do you know of any non-Christian patients being converted as the result of treatment in hospitals? What medicines are kept by missionaries in the smaller dispensaries? How many of these medicines are licensed as poisonous? Who administers them? Do you think that conversion to Christianity adversely affects the national loyalty and outlook of converts? Do you know of any social boycott of non-Christians by Christians, or vice versa? Do you know of any political or quasi-political parties whose officials are Christians? Are proceedings of missionary workers' meetings made known to the general public?" Many of the questions are followed by requests for "specific instances" or reasons for the answers given.

### Report British Destroyed Papers On Congress Party Activity

Addressing the recent conference in Delhi of representatives of the state committees engaged in compiling a history of India's freedom movement, Education Minister Maulana Azad said that almost all the official documents relating to the revolutionary activities of Congress party leaders were destroyed in 1946 by the British authorities then in power. The documents included hundreds of British secret police reports on those leaders and directives concerning them. Azad said that burning of the records ceased only after he protested to Lord Wavell, the viceroy, and threatened to inform the press if nothing was done to stop it.

P. Oomman Philip.

### Number of Women Ministers Increasing

According to the latest Bureau of Census reports, there are now 6,777 women ministers in the United States. Of those serving as pastors of local churches, about one-tenth are in denominations affiliated with the National Council of Churches. Almost two-thirds of all women clerics are affiliated with four denominational bodies: Church of God, International Church of the Four-Square Gospel, the Methodist Church and Volunteers of America. Women make up 4.1 per cent of all ministers in the nation, as compared with 23.2 per cent of college teachers and administrators, 6.1 per cent of physicians and surgeons, and 3.5 per cent of lawyers.

### 'Abide in Me' Is World Day of Prayer Theme

Theme of World Day of Prayer observances by United Church Women on the first Friday in Lent this year is "Abide in Me." Participants in the joint services held on that day will implement their prayers with offerings for support of interdenominational mission projects around the world. Last year women in 119 countries joined in the observance. This year's worship service was prepared by Jorgelina Lozada, Argentine woman minister.

# Establish Church Welfare Service

**St. Louis Federation Initiates Program of Referral, Joint Approach to Local Community Chest**

St. Louis, Jan. 25.—Celebrating its 45th birthday last week, the St. Louis metropolitan church federation approved a 1955 budget of $82,000, an all-time high; elected W. Davidson McDowell, pastor of Ladue Chapel, to succeed Wesley H. Hager of Grace Methodist as president; and established a commission on Christian social welfare services. The new commission, to be headed by Edwin T. Dahlberg, pastor of Delmar Baptist Church and a former federation president, will initiate a type of work long overdue on the part of this cooperative agency for 600 Protestant and Orthodox churches and 1,100 pastors, directors of religious education and denominational officers.

### Referral Service, Representation Before Community Chest

The commission will work in three areas. First, it will create a Protestant referral service in cooperation with the 600 social agencies in Greater St. Louis. An expert in the field will be engaged to train a federation staff member to handle the hundreds of requests for referral and counsel which come to the offices each week, determining where expert help can best be obtained. The commission will also represent Protestants in relations with the local community chest. Although Protestants are in the majority in St. Louis, their welfare efforts have been so "splintered" that they have not been adequately represented in this area. Roman Catholic charities have been well organized and fully represented in the community chest for many years.

### Aid to Parolees, Support of Counseling Clinic

Another area in which the commission will work is ministry to former prisoners and parolees and their families. Dean Sidney Sweet of Christ Church Cathedral points out that St. Louis has one of the worst records in the country so far as the number of "repeaters" is concerned. "About 70 per cent of our ex-prisoners and parolees fall into trouble a second time, largely because we have no effective Christian concern for their rehabilitation, their restoration to a respectable place in society, their membership in our churches," he says. The commission will endeavor to find jobs for these men and women, assist their families and encourage them to establish a religious affiliation. Still another function of the commission will be to put on a sound social welfare basis the federation's community counseling clinic now operating at Pilgrim Congregational Church. The clinic is staffed by pastors, physicians, psychiatrists and social workers. The commission will also give attention to alcoholism.

### Designate Jan. 30 'Thanksgiving For Integration' Sunday

This city's high schools are to become racially integrated on Monday Jan. 31. The church federation has asked its member churches to make the preceding Sunday a "day of thanksgiving for progress in integrated ecumenicity." "Ecumenicity and integration are inseparable," it says. It urges churchmen to pray that integration in the high schools may be a "pleasant, peaceful and profitable experience." The federation itself has been integrated since 1909. One of its vice-presidents is a Negro, as is the president of the ministerial alliance. Roman Catholic high and grade schools here have been racially integrated for several years. One of the many integrated Catholic parishes is the old Church of the Visitation, noted for its music. Enrolled in this parish are 600 Negro families, all converts from jimcrow Protestantism.

### Temple Israel Disappointed In Search for New Site

Temple Israel, one of our largest Jewish congregations, has voted to take whatever action is necessary to establish its right to build on the 24-acre site in suburban Creve Coeur that it purchased last June. After the temple bought the property, Creve Coeur's aldermen amended the zoning ordinance to require that if 10 per cent or more of the property owners within 1,000 feet of a site object to a proposed building, three-fourths of the aldermen must approve before a building permit can be issued. Formerly, the building commissioner had full authority. Temple Israel maintains that the new requirement is discriminatory, and its officers have pledged to initiate court action if necessary. Earlier, its application for a special permit to build on a 19-acre site in a single-family residential area in Ladue had been rejected by the city council of that fashionable suburb.

### Union Avenue Christian Finds New Pastor

G. Curtis Jones, pastor of Vine Street Christian Church, Nashville, Tenn., will come to St. Louis after Easter to succeed Hampton Adams as minister of 2,100-member Union Avenue Christian Church. Adams, who had occupied the pulpit for 17 years, resigned last May to go to Park Avenue Christian Church, New York city. In searching for a new minister, Union Avenue's pulpit supply committee spelled out certain "basic qualifications" which have attracted wide attention. Among them: "attractive personality, suitable age, preaching ability, pastoral zeal, leadership, ample education and experience, self-confidence, enthusiasm, vision of program and ability to make it effective, complete devotion and consecration to the ministry—a man who has attained a high rating by the preachers of our brotherhood, who has attained recognition through outstanding achievements, who has established civic and community prestige; and, with all these, one who is a defender and advocate of the philosophies, practices and purposes of the Disciples of Christ communion."

### Revived Christian Church Builds New Edifice

Completion of its new $300,000 building by Webster Groves Christian Church constitutes one of the "miracles" in Disciples history in Missouri. Thirty years ago this congregation, then 30 years old, debated whether to disband, and many members thought the outlook hopeless. The

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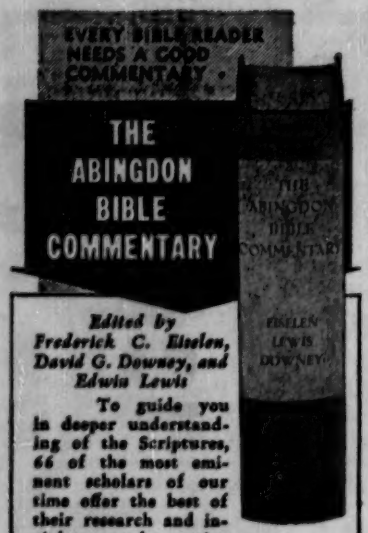


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congregation split in the twenties over support of the denomination's United Missionary Society, the more fundamentalist of the members refusing to support what they called "liberal" mission policies. But a little band of hardy members voted to carry on. Now the congregation has a resident membership of 850, an annual budget of $71,000, and a beautiful new church seating 500. And it plans to build a $350,000 education and office addition, with chapel and tower. The Whitcraft family gave $50,000 toward the new church, and a loan of $150,000 from the Disciples Board of Church Extension was one of the largest that body had ever made to one congregation. Raymond F. McCallister, who has been pastor since 1937, has succeeded James W. Clarke as preacher on the "Protestant Hour," the Sunday morning radio-television program over stations KSD and KSD-TV which has an estimated audience of 400,000.

### 'Holy Corners' Men's Group To Continue Fellowship

The men's interfaith fellowship formed among members of the three congregations occupying "holy corners" at Kingshighway and Washington avenue—Temple Israel, Second Baptist and St. John's Methodist—celebrated its 25th anniversary at a dinner addressed by Methodist Bishop Ivan Lee Holt. Bishop Holt founded the fellowship when he was pastor of St. John's. Although the Baptists are leaving for the suburbs and Temple Israel has been attempting to find a new site (see above), the fellowship will continue to meet for its annual dinner. Rabbi Ferdinand M. Isserman has attended every one of the 25 meetings. JOHN T. STEWART.

## Protest Vice Protection

### United Church's Montreal Presbytery Wants 'Hidden Causes' Revealed

MONTREAL, Jan. 25.—"Possible hidden causes of toleration of commercialized vice" referred to in Judge Caron's report on a recent vice probe should be speedily exposed and brought to justice, the Montreal presbytery of the United Church of Canada urged after hearing a statement from Ivor Williams, convener of its committee on evangelism and social service. "We draw again to the attention of our people and the city officials the warnings repeatedly made by our church against any slackening of law enforcement in any matters relating to commercializing vices such as gambling, narcotics and prostitution," said the statement adopted by the presbytery.

### United Church Needs More Ministerial Candidates

The United Church of Canada needs another 25 to 30 students for the ministry each year, in addition to the 100 now graduating annually, George Dorey, moderator of General Council, said during a recent official visit to Montreal. He stated that the free peoples of the world are faced with two principal temptations—to take heedless action, as when an animal goaded beyond endurance charges at its enemy, and to do nothing, hoping that calamity will not overtake us. Men and women should place their skills at the service of the state, he said, but they should be on guard lest those skills be devoted exclusively to the needs of military defense.

### Canadians to Get Credit For Provincial Taxes

Income-tax payers in this province will receive some relief through the decision of the federal government to allow citizens to deduct provincial tax up to 10 per cent of their dominion returns. The new law applies to any province that wishes to impose taxes. Quebec imposed a provincial tax last year, but the other nine provinces "rent out" their tax rights to the federal government. Premier Hicks of Nova Scotia indicated in a recent address that he opposes encroachment by the federal government on provincial fields, and thinks it may be time to review the division of power in the light of present-day problems.

### And So Forth

Otto Strasser, one of the people who helped Hitler to power in Germany and then fled when the nazi leader purged his party in the early 1930s, hopes to end nearly a decade of exile on a farm near Paradise, N. S., where he has spent his time writing books expounding his views. He has been granted permission to live in Switzerland provided he does not engage in political activity.

The British and Foreign Bible Society in Canada has reported that it went some $40,000 over its objective of $370,000 for a third jubilee fund to celebrate the 150th anniversary of the founding of its parent society.

Renzo Bertalot has been loaned to the Presbyterian Church in Canada by the Waldensian Church in Italy. He is serving as minister of the Italian Presbyterian Church in this city.

J. K. Ross Thomson has been called from MacVicar Memorial Church here to St. Andrew's Presbyterian Church in St. Catherines, Ont. . . . W. Lloyd MacLellan goes to St. John's Presbyterian Church, Cornwall, Ont., from First Church, New Glasgow, N. S.

By unanimous vote of the legislative assembly Quebec province has extended rent control to April 1956.

The government reports that living costs have stabilized over the past three months for the longest period of stability in nine years.

Some 45,000 Britons have migrated to Canada annually for the past three years.
DECOURCY H. RAYNER.

### Methodists Commission 62 New Missionaries

During the recent joint assembly of all Methodist boards and agencies in Cincinnati, a service in the form of a dramatic presentation was held to commission 62 home and foreign missionaries.

### Episcopalian Membership Registers Gain

The Protestant Episcopal Church reports an increase of 116,386 (4.17 per cent) in its rolls for 1954, bringing its total membership to 2,907,321. Contributions reached an all-time high of $125,532,521, an increase of 21.39 per cent over 1953.

# U.P. Board Notes Church Extension

**Presbyterian Group, Though Small, Is Planting New Congregations—Y.W. Buys Pittsburgh Site**

PITTSBURGH, Jan. 25.—The achievements and problems of an aggressive smaller denomination are reviewed in the annual report of Archibald K. Stewart, general secretary, to the Board of American Missions of the United Presbyterian Church here. As evidence that 1954 was one of the best years in the board's history, Dr. Stewart noted organization of 7 new churches, bringing of 13 churches to self-support status, appointment of 7 missionaries to new fields, and completion of 9 first units in new locations. A deficit of approximately $200,000 was reported. The board approved a budget of $974,750 for 1955. It moved to create a national staff composed of the general secretary, associate secretaries and synodical field secretaries. This staff will select not more than four or five new fields for development and recommend policies on procedures and fund-raising. The board strongly recommended participation by its clergy in the Social Security program under the provisions effective Jan. 1. A companion report by the town and country committee notes about 75 pulpit vacancies in the denomination, mostly in village and rural churches. The next General Assembly will be asked to increase minimum salary requirements from $2,400 to $3,000.

### Y.W.C.A. Selects Downtown Site

Officers of the Young Women's Christian Association of Pittsburgh have purchased a plot of ground on Wood street between Third and Fourth avenues for a $2,500,000 building. The new building will be located directly across from the downtown Y.M.C.A. A joint Y.M.C.A.-Y.W.C.A. campaign for $5 million now in process is expected to provide the necessary funds. Last Tuesday evening nearly 1,000 guests attended a dinner celebrating the Y.W. centennial. Here for the observance were Mrs. Edward W. Macy, national president; Mrs. Laurance S. Rockefeller, centennial chairman; and Mrs. Savilla M. Simons, general secretary. In the main address Mrs. Macy stressed family training for young women and Christian group leadership as future objectives in the association. The Pittsburgh association has acquired a reputation for advanced practices in race relations and other areas of social action. Its president is Mrs. George L. West, its general secretary, Goldie Carter.

### Methodists Study City Church Problems

In another in a series of significant one-day discussions, Methodists of the Pittsburgh conference were confronted Thursday with problems of duplication, comity and programing in the city. They considered how to provide a more effective ministry in urban areas. Guest leaders were John A. McElroy, pastor of Arch Street Methodist Church, Philadelphia; Robert A. McKibben of the denomination's Board of Missions; and Frederick A. Shippey, professor of religion and sociology at Drew University. Dr. McElroy cited "love of the city" as a characteristic essential in church and pastor for successful downtown ministry. He called attention to the large numbers of residents and children in city neighborhoods from which churches are tempted to move to suburbs because of declining influence and support. A report by Dr. Shippey revealed that a high proportion of Pittsburgh Methodist churches are in poor locations and in circumstances calling for adjustments. In introductory and


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concluding addresses, Bishop Lloyd C. Wicke of the Pittsburgh area urged thoughtful self-study by pastors and congregations.

**Beaver Clergy Urge Ban on Bingo**

Members of the Beaver County ministerial association are in a tussle with District Attorney Richard P. Steward over enforcement of Pennsylvania laws on gambling for charitable purposes. Harold Faust, association president and pastor of First Presbyterian Church, Beaver Falls, opened a recent discussion by calling attention to the bingo games, raffles and lotteries conducted regularly by fire departments, veterans' organizations and churches. The district attorney challenged the ministers to file information which would lead to the arrest of offending parties. The association's executive committee has replied that the prosecutor's oath of office binds him to enforce the law and that he has no legal right to be selective in his official duties. The committee pledged its ministers to the task of arousing public opinion to the seriousness of the issue and its moral implications. There the matter stands.

**Mayor Asks for Agency To Curb Strikes**

In his annual report to the people of Pittsburgh, Mayor David L. Lawrence asked the city council to create an official labor-management committee designed to curb disastrous strikes. One such strike, between several employee unions and downtown department stores, has lasted 14 months. A voluntary labor-management council created by the chamber of commerce, while helpful in previous disputes, has been of no avail in this one. The mayor's proposal calls for the creation and staffing of a city agency to deal with industrial disharmony.

**And So Forth**

Lt. Col. and Mrs. Ralph T. Miller, divisional commanders of the Salvation Army here for the past 12 years, have been transferred to command of the New England division at Boston. Lt. Col. Paul D. Seiler of Cincinnati has been assigned to Pittsburgh.

Austin Pardue, bishop of the Episcopal diocese of Pittsburgh, has been named "man of the year" in religion by the Pittsburgh junior chamber of commerce. Bishop Pardue leaves today for a three-week visitation of airbases in Greenland.

A. W. Stremel, Protestant chaplain at Western State Penitentiary for the past 15 years, has resigned to accept the pastorate of a new United Lutheran parish in suburban Ross township.

Meeting here Jan. 13, the Pittsburgh (U.S.A.) presbytery (third-largest in the denomination) unanimously approved the proposed union with two other Presbyterian bodies.

Richard W. Graves, editor of the *Christian Union Herald*, has accepted a call to the college United Presbyterian Church at New Wilmington, Pa.

Henry W. Temple, United Presbyterian minister, former congressman and retired professor of political science at Washington and Jefferson College, died at Washington, Pa., Jan. 11, at the age of 91. He was an associate editor of the *United Presbyterian*.

O. M. WALTON.

# Decide Child May Choose Religion

**New York Courts Rule Premarital Pact Does Not Bind 12-Year-Old— Honor Rural Pastors**

SYRACUSE, N. Y., Jan. 26.—New York state's highest court has upheld by a 5-2 decision the right of a 12-year-old boy to choose his own religion. The court of appeals affirmed a lower court ruling permitting the lad to follow the religion of his mother, who is a Christian Scientist, in spite of her premarital agreement to rear him in the Roman Catholic faith. The judges said there was ample evidence that the boy was old enough to testify intelligently, and that the ruling was in his best interest and welfare. In a dissenting opinion, Judge Charles S. Desmond said the idea that a child of 12 is competent to make a choice binding on the supreme court and on his parents is contrary to high court decision in the past and "to all human experience," and is opposed to public policy in New York state. He said there was no finding that enforcement of the premarital agreement would damage or endanger the boy in any way.

**Legal Group Scores Lagging in Fight on Alcoholism**

The public health committee of the New York state bar association has criticized medical colleges and municipal officials for what it calls "failure to act vigorously and speedily in the fight against alcoholism." A committee report made public a few days ago says: "Up to the present time the vast majority of medical schools in the state have shown no interest in accepting responsibility for investigation or education in this field." Among the suggestions of the committee for dealing with alcoholism were more public education on the subject, setting up "acceptable and uniform" criteria for treatment of alcoholics in magistrates' courts, examination of the "legal implications" of the relationship between overuse of alcohol and auto accidents, and increased treatment and research facilities for hospitals, medical schools and municipalities.

**G.E. Encourages Alumni Giving**

The General Electric Co. has inaugurated a movement which may have wide effect in encouraging college graduates to make annual contributions to their alma maters. Through its educational and charitable fund the company will match the 1955 contributions of all employees to the colleges from which they graduated. Says the chairman of the fund's board of trustees: "It is clear that the one who profits most from education is the individual graduate, but undeniably the benefits are shared by the organizations with which he is associated. It seems appropriate, therefore, that both should undertake some measure of support for the colleges and universities."

**Rural Church Institute Honors Pastors**

Oberlin fellowship awards for outstanding service in the rural ministry were presented to seven pastors at the annual meeting of the rural church institute held at Cornell University. Recipients were Charles Ackley of South Otselic Methodist Church, Russell Greene of St. Paul's Lutheran Church of Berne, George Munger of Walworth Baptist Church, Donald Boyce of the Waterloo Reformed Church, W. Halbert Campbell of the Presbyterian Church of Hammond, and Richard Whitney of the Boston Evangelical and Reformed Church —all in New York state—and also William W. Reid of the Methodist Church of Camptown, Pa. The rural church institute, which is affiliated with the state council of churches, elected as its first woman president Mrs. Wilburn H. Potter of Truxton.

**And So Forth**

Bertram E. Humphries, pastor of the First Presbyterian Church of Holland Patent and a member of the board of directors of the Lord's Day Alliance, will act as the secretary in creating an alliance committee in this state. The alliance is seeking to perfect an active organization in every state where no such organization exists.

Two Roman Catholic churches in New York state were seriously damaged by fires believed to have originated in lighted manger scenes on display during the Christmas season. Damage to St. Alphonsus Church in Glens Falls was $500,000; to St. John Kanty Church in Buffalo, $200,000.

Lloyd E. Beebe, who served on the staff of the Albany federation of churches for three years as hospital chaplain, has gone to Boston, where he will be chaplain at the city hospital and assistant in the department of pastoral psychiatry at Andover Newton Theological School. Mr. Beebe is a past president of the chaplains' section of the American Hospital Association.

The newly remodeled Mormon Church in Syracuse was recently damaged by fire to the extent of more than $100,000.

Howard V. Moses, pastor of First Methodist Church, Fairport, was stricken with a fatal heart attack last Sunday morning as he was talking with Bishop Earl W. Ledden in the lobby of the new sanctuary which was to be dedicated that day.

Sister Mary Mechtilde, head of the Roman Catholic social service center in Watertown, was given the local chamber of commerce's Israel A. Shapiro award for having made the greatest contribution to the welfare of the city during the past year. This is the first time the award has gone to a woman.

WALTER D. CAVERT.

**Protestant Workers' Group To Discuss Evanston**

The Ecumenical Press Service reports that at the conference in Switzerland Jan. 6-8 of the International Association of Protestant Workers, it was decided to continue a branch office in Canada. This decision followed a report from the association's general secretary, F. P. Fuykschot, on the development of the Protestant trade union movement in that country. Another report told of the initiation of strong Protestant trade unions in Oceania, among the Papuans and the Dutch-speaking population. The association voted to call a special conference to discuss the message of the World Council of Churches' Evanston assembly and determine what attitude to take on certain of its points.

# Niebuhr Warns On Sin of Pride

**Sees Danger in America's Determination to be Master of Its Own Destiny and That of the World**

NEW YORK, Jan. 27.—In his first public statement since assuming the newly created post of vice-president of Union Theological Seminary (see The Christian Century for Jan. 26, p. 102), Reinhold Niebuhr told 100 clergymen attending the seminary's mid-winter ministers' conference that America's sin is not primarily its materialistic outlook, but rather its determination to be "master of its own destiny and of the destiny of others." "This nation, because of the very responsibility it now holds, stands on a very tempting height, the same kind of height on which the Lord stood when he was tempted by the devil," said Dr. Niebuhr. He contended that America needs to recognize the "sovereignty and mercy of God before which proud nations must humble themselves." Sin and death have taken on new meaning with the development of communism and the atomic bomb, he said, but the gospel is the same; it must now be applied to problems in their new dimensions, and preached to the collective body as well as to the individual.

**Rule Refusal to Reveal Names of Ex-Reds Is Insubordination**

The office of New York city's corporation counsel has ruled that the board of education can require teachers who are ex-Communists to reveal the names of party associates. The opinion was sought after members of the board differed on the question, some holding that as a matter of conscience former Communists might refuse to give such information, others declaring that no teacher could prove his good faith in breaking with the party unless he consented to disclose names of other members. Leo A. Larkin, acting corporation counsel, told the board that refusal to identify Communist party members or to give other information about party membership and activities constitutes insubordination. The question of punishment for such insubordination, Larkin said, "lies within the board's discretion to be exercised in individual cases." Certain civic groups had urged that the board refrain from formulating a blanket policy of taking action against teachers solely because of refusal to identify others, but judge each case on its own merit.

**Urges Worldwide Study of Restrictions on Religion**

A worldwide study of restrictions on religious rights has been recommended to the United Nations subcommittee on prevention of discrimination by Philip Halpern of Buffalo, associate justice of the New York state supreme court's appellate division. Justice Halpern conducted a preliminary survey for the subcommittee, whose members are appointed by their respective governments but who serve in individual capacities. He said that the vast majority of complaints received by the United Nations on violations of human rights concern interference with religious freedom. Such interference, he noted, is apparently increasing and is likely to become more acute, particularly since the appearance of a "new phenomenon . . . governmentally inspired drives against all formal religion in countries dedicated to militant atheism."


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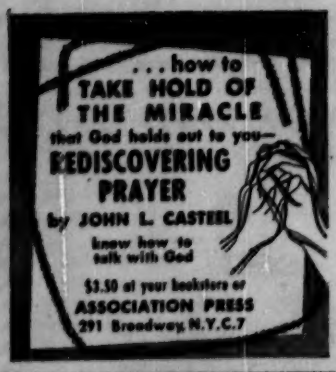


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No member of the subcommittee advanced objections to Justice Halpern's report on substantive grounds. A. A. Fomin, the Soviet delegate, did not comment on his charges concerning a "new phenomenon," but he objected to the source material for the proposed study, arguing that the data should include information provided by the secretariat. Testimony from people who have escaped from control of governments the policies and conduct of which might come under study should not be considered, he insisted. Justice Halpern said the secretariat had already refused to handle any such controversial enterprise. Besides, he said, if the secretariat were to assume control governments would submit only reports that were favorable to themselves, and the end result would be defeat of the objectives of the study.

**New Jersey Groups Protest Easing Bingo Laws**

In a proposed legislative program for 1955, the New Jersey Christian Conference on Legislation expresses its opposition to any liberalization of the ordinances under which bingo and raffles are conducted in the state. The conference represents the state council of churches, the Christian Endeavor Union, the Temperance Society, the Temperance League, the Woman's Christian Temperance Union and the Lord's Day Alliance. It sent a copy of its program to Gov. Robert B. Meyner and members of the state legislature.

**Catholic Writers See No Real Evil in Bingo**

An opposite stand on the bingo question is taken by Fr. Dominic Hughes and Prof. Frederick Ludwig in an article in the *Catholic Lawyer*, published by the school of law of St. John's University. They ask legalization of bingo in New York under control of a regulating committee. They hold that gambling itself is evil only when it "necessarily involves some other factor . . . which renders it immoral"; any evil that exists in relation to it lies "solely in the risking of money on the outcome of the game." But the wager itself is not evil! Nor is payment of a fee to play for a "prize"—this, they hold, is not different from playing a game on television for a prize offered by a soap company. The authors say that the "wisdom and prudence of operating games for humanitarian purposes should be left to the discretion of the administrators of religious, charitable and fraternal organizations," and that the criminal law should "control but not prohibit" such games. (See The Christian Century for Jan. 26, p. 125.)

**And So Forth**

Mr. and Mrs. Myron C. Taylor have announced that they will give their residence and 20-acre estate at Locust Valley, L. I., to the Protestant Episcopal diocese of Long Island at a future date. They have already donated six acres for immediate construction of a new diocesan center.

Ralph L. Roy, Methodist minister and author of *Apostles of Discord*, is one of the recipients of a Fund for the Republic grant to study Communist infiltration in American life. He will work with Paul A. Carter, instructor in history at Columbia University.

Assemblyman Fred W. Preller, Queens Republican, has introduced in the New York legislature a bill to make Good Friday a legal holiday.

The Salvation Army has opened its 1955 fund drive, for $1,250,000.

War Relief Services of the National Catholic Welfare Conference announces that the Bishops' Fund for Overseas Relief this year will seek $5 million, primarily for aid to refugees in South Vietnam.

On Feb. 3 the Brooklyn division of the Protestant council of New York city will open a campaign to raise $64,500.

Rabbi Jeremiah J. Berman, writer on Jewish cultural life, former chaplain of Sing Sing prison and chaplain of three New York hospitals, has died at the age of 52.

George Henry Sims, Sr., pastor of Union Baptist Church since its founding in 1898, is dead at the age of 84. For the past 42 years president of the Empire State Baptist convention and a longtime president of the Negro auxiliary of the New York Baptist city mission society, Dr. Sims was famed as a champion of better relations among the races. He had served on former Gov. Dewey's state commission on discrimination. EVERETT C. PARKER.

## 'Educate' for Union

**'Get Acquainted' Program Outlined by E. & R., Congregational Groups**

CLEVELAND, Jan. 24.—Joint activities looking toward the proposed union of Evangelical and Reformed and Congregational Christian churches in 1957 were approved at a meeting of representatives of the two denominations here last Tuesday. The two groups plan to conduct 100 joint regional dinner meetings across the country next October, stage dinners in 3,000 local congregations at which leaders of the other denomination will be invited to speak, and introduce an educational program to acquaint each denomination with the other.

Outlining the purpose of this united effort, Pres. James A. Wagner of the Evangelical and Reformed Church said: "We hope to have our church members get an advance experience not only of fellowship, but of the increased power of their united impact which we anticipate will be achieved in consummation of the union."

*Other Activities Planned*

In addition to the joint activities for members of local churches, ministers of the two groups have been invited to attend summer graduate schools in Deering, N. H., and Le Foret, Colo. These schools are being sponsored by the Congregational Christian Board of Home Missions. Still other united activities are to be considered by an eight-member coordinating committee which will meet March 15 in Cincinnati. On the committee are Dr. Wagner, Gerhard W. Grauer of Chicago, John R. C. Haas of Evansville, Ind., and Marlyn A. Rader of Nazareth, Pa., all representing the E. & R. Church; and Douglas Horton of New York city, Thomas C. Dick of Lincoln, Neb., Mrs. Harry C. Randall of Minneapolis and Bedros Baharian of Quincy, Mass., representing the Congregational Christian group.

WILLIAM DENWOODIE.

# British Hear of 'Apartheid' Woes

**Bishop Reeves Urges Church Opposition to South African Doctrine, but Council Voices Caution**

LONDON, Jan. 20.—Anglican Bishop Ambrose Reeves of Johannesburg is in Britain carrying on a campaign of hot opposition to South Africa's latest moves to extend the *apartheid* (racial segregation) doctrine to the field of education. He believes that the churches should be active in opposition to the doctrine, particularly since it will seriously affect the education of the Bantu and "violate the principles on which all true education should rest." Dr. Reeves is securing financial support for his scheme of "church family units," through which Bantu children would get three hours daily of Christian teaching in a church setting.

### British Council of Churches 'Cautious' on South Africa

The frank opposition to *apartheid* voiced by Dr. Reeves contrasts markedly with the extremely cautious tone of the report the British Council of Churches has issued following the visit of its deputation to South Africa. The report admits that all churches in that country except the Dutch Reformed are unanimous in deploring the policy that lies behind the new Bantu Education act and points out that loss of their schools throws on the churches a new and grave responsibility. (See The Christian Century for Dec. 29, p. 1588.) But it says that the most serious difficulty is simply shortage of manpower, and recommends that the British churches release men and women "of outstanding ability" to work in South Africa. The report suggests that the British churches could greatly help their counterparts in South Africa if they would give their attention to strengthening the work of the churches in other parts of Africa—Kenya and Central Africa, for instance—which "stand no less urgently in need of all the help that can be given them in prayer, in manpower and in money." "The needs of the churches in South Africa must be looked at in a world perspective," concludes the report. "[They] have just cause to complain when they see no answer to their own problems clearly demonstrated elsewhere." [See editorial on page 167.—ED.]

### Jamaicans Add New Element To British Society

A new social phenomenon for Britain—interracial relations—is arising as the number of Jamaican immigrants increases. Last year more than 10,000 came here, attracted by high wages in the industrial areas, and the third week in January 500 arrived on one ship. As British subjects, they are permitted free and unlimited entry. Reports indicate a promising beginning for relations between them and native Britons. In Birmingham the newcomers have proved excellent conductors in the public transit system. Many have found employment on the railroads. Among employers they are winning a good reputation as workers. A labor bureau manager describes them as "respectable, intelligent and employable." A vicar reports that in his area very little friction has developed between whites and blacks. Storekeepers say it is easy to be polite to their black customers, who are "generally well dressed and clean" and their children well turned out—in spite of the overcrowded houses in which they have to live.

### Urge Higher Standards in Religion Classes

For the past ten years religion has been included in the teaching syllabus used in the high schools of England. Instruction is based on "agreed syllabuses" to which most Protestant groups consent. The Institute of Christian Education has made an investigation to determine how the plan is working out. It reports that there is plenty of evidence that "sheer ignorance of the facts" is still responsible for much rejection of religion. The investigators plead for more "disciplined study" of religious subjects in the schools. They believe that the standards of religion courses will rise as additional experts in religious education are appointed to the school staffs.

### Anglican Bishop Defends Billy Graham's Method

The Bishop of Barking, one of the leading "evangelical" prelates in the Church of England, has made a vigorous defense of "Billy Graham's gospel." He says it is not Graham's personality or the publicity he received that accounts for the success of his crusade here last year, but "preaching of the word of God with authority and conviction by one who knew its power in his own experience." The bishop supports Graham's message against the attacks of those who found it "obscurantist and out of date." "The gulf between the church and the people is due not to the evangelical message, but to Anglo-Catholicism, modernism and humanism, which have driven people from the churches," he said.

### And So Forth

A recent "sampling" of 3,700 British children in 100 localities by the British Broadcasting Corp.'s audience research department revealed that less than two-fifths of them were at home at 3 o'clock on a Sunday afternoon, and that only about one-twentieth were in Sunday school.

R. K. Orchard, Africa secretary of the London Missionary Society, has been named to head the London office of the International Missionary Council. He succeeds Norman Goodall, who becomes secretary of the joint I.M.C.-World Council of Churches committee, with offices at 10 Eaton Gate, London, S.W.1.

Leslie Weatherhead reports that he has received from people in the United States $513,000 toward rebuilding of City Temple, London.

The film *Martin Luther* is being widely shown in theaters throughout the country.

R. H. Fuller, professor of theology at St. David's College, Lampeter, Wales, has been appointed a professor at Seabury-Western Theological Seminary in Evanston, Ill.

London's Royal Albert hall, which seats 8,000, has been reserved for next July's weeklong meeting of the Baptist World Alliance.

The Archbishop of Canterbury is to visit Salisbury, Southern Rhodesia, for the inauguration of the new Anglican Central Africa province.

The British Society of Friends is sending an eight-member team to carry on special work among natives in Kenya.

CECIL NORTHCOTT.


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# PURPOSE OF THE RELIGIOUS ADVERTISEMENTS

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

BELIEF IN GOD ROBBED OF SOCIAL JUSTICE BY ANCIENT ORTHODOXY. — SOCIAL JUSTICE OVERSHADOWED BY "RIGHTEOUSNESS."—REVERSAL OF EMPHASIS INEVITABLE AND IMPERATIVE.—Previous advertisements have emphasized that the Hebrew prophets preached a God of social justice (not socialism or communism), and that they were endorsed repeatedly by Jesus of Nazareth. But it is appalling to consider that when Belief in God came down from the hills of Palestine and entered the stream of World History, social justice faded from the religious pattern and was overshadowed by "righteousness."

That God requires righteousness is very familiar to all of us from childhood. We were all told, in forceful generalities, that God would punish us if we did not "do right." And yet, very few people, even today, know that the Hebrew prophets proclaimed a God of social and economic justice, and that the prophets were endorsed repeatedly by Jesus. All church people today—orthodox and liberal alike—are honest and sincere. The transformation of Belief in God from its earlier sense of social justice to a merely individual rghteousness was accomplished in the far-away Past by orthodox authorities unknown to the masses of the laity today.

RETURN OF RELIGIOUS EMPHASIS TO SOCIAL JUSTICE INEVITABLE AND INDISPENSABLE.—No reflection upon the sincerity of present-day church people is implied by the religious problem that has thus come to us from the far-away Past. Nevertheless, if the churches do not choose to follow the prophets and Jesus, and put social justice (not socialism or communism) at the foundation of their belief in God, they will inevitably invite disaster at a time when social problems are pressing upon us as never before, and when social consciousness is rapidly replacing the ancient rugged individualism of orthodoxy and Herbert Hoover.

It is impressive to look back into the hills of Palestine, and to study the great struggles which destroyed paganism and endowed the term "God" with social justice. But it is appalling to think how the insidious propaganda of "righteousness" has been so successful in banishing the sense of social justice from religion, and in reducing the highest concept of the human mind (i.e., "God") to the state of conventional respectability with which it circulates in our churches, Sunday schools, law courts, colleges, current literature, etc.

FREE MATERIAL AVAILABLE.—A free circular is being sent out, upon request, giving additional information. Its title is, Bulletin of Bible and Hebrew History. If you have already seen it, please do not ask for another copy, because it is in short supply. But if you have not seen it, you may send a three cent stamp to cover postage on one copy.

IN ADDITION TO ABOVE CIRCULAR, FURTHER MATERIAL IN PREPARATION.—The title of the new circular is, Restoration of Social Justice to Religious Belief. It emphasizes that the process of restoration has already begun, and that these advertisements and circulars are intended to promote the process. The new material will not be ready for some time, however. But if you wish to have a copy, send an additional stamp at once, so as to be in line for it when ready. A request not accompanied by a three cent stamp (or two three cent stamps in case both circulars are desired) will necessarily bring no results. The great majority of those asking for the printed matter have carefully included postage. And please try not to confuse the two circulars; the first being, Bulletin of Bible and Hebrew History, already printed; and second, Restoration of Social Justice to Religious Belief, in preparation. You do not incur any responsibility (financial or otherwise) in requesting the printed matter.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

# Missions Council Considers Issues

### Congregational Christian Bodies Meet to Hear Progress Reports, Debate Challenges Facing Churches

CLEVELAND, Jan. 29.—The question of desegregation of churches hung over the annual meeting of the Missions Council of the Congregational Christian Churches here this week, but only once did it come into focus. It was brought into the open by William H. Dudley, minister of the local Euclid Avenue Congregational Church, in a forum discussion attended by nearly all the 350 lay and clerical delegates. In his opening statement, Mr. Dudley declared that if a church's concern for worship is real it must become unsegregated. "We shouldn't have to stop and ask the color of the persons to whom we are ministering," he said.

Another panelist, Douglas Horton of New York, minister of the church's General Council, suggested that the denomination set up a "standard of practice" under which newly established churches would denounce segregation in their constitutions. His suggestion came in answer to a question posed by Ione Catton of the Missions Council office in Chicago: "Are we going to grant funds to new churches regardless of their policy of racial segregation . . . churches that wallow in their own spiritual ghetto?" "We'd begin to get someplace [in desegregation] if the churches would only catch up with the entertainment and theatrical world," observed DeHart Hubbard, Cleveland area race relations officer for the Federal Housing Administration.

#### *Against 'Complacent' Fellowship*

The forum was part of a program sponsored by the denomination's Council for Social Action, which has Ray Gibbons of New York as its director. Dr. Gibbons appeared to express the sentiment of a majority of the delegates when he reprobated what he called the "prosperous churchianity" that has produced "complacent fellowship in our churches . . . scarcely distinguishable from the good fellowship of the Rotary club or the country club." "We move from the inner city to the outer suburb because it is easier to change the address than the prejudices and practices of a downtown church," he charged.

Earlier, newspapermen covering the meeting had been given copies of resolutions which, it was said, were to come before the Council for Social Action and before the Missions Council. These resolutions, which sought to punish churches that failed to follow a nonsegregation principle, never came before the Missions Council. According to an official of the Council for Social Action, they aimed simply at bringing the question into the open.

#### *Gains All Along the Line*

In another session, Henry Smith Leiper of New York, minister of the Missions Council, reported that Congregational Christians are establishing a new church every two weeks. In the past year, he said, "we have

had the largest gains in membership, the largest number of candidates for the ministry, the largest number of new church buildings and the highest total of apportionment giving in our history."

While totals on the contributions to individual churches last year are incomplete, Dr. Leiper estimated they would top $70 million, an all-time high for this 1,250,000-member denomination.

A revival of spiritual life on the college campus was disclosed by Henry H. Hayden, minister to students at the University of New Hampshire. Pointing out that there are definite signs that cynicism and hostility to religion are diminishing in the student bodies, Mr. Hayden said: "Many of the students are searching for a deeper sense of vocation—the assurance that their lives are related to God's purpose. . . . Look well to this frontier, the frontier of the college campus. A new spirit is stirring. Let not the church disregard these signs of the times."

### *Urges Rural Consolidation*

Prior to the meeting of the Missions Council, there were meetings of the National Women's Fellowship, the Christian Education Council, the Pilgrim Fellowship and state superintendents.

In the superintendents' meeting Wesley A. Hotchkiss of New York, director of town and country work for the denomination's Board of Home Missions, urged consolidation of rural parishes to provide an adequate church program. Consolidation is necessary, he said, because of a decline in farm population and a serious shortage of ministers. To meet the need, parishes will have to be enlarged, funds provided for extensive travel by ministers and church workers, and church buildings remodeled and centralized.

At the meeting of the Christian Education Council, Harry Thomas Stock of Boston, general secretary, made a plea for parents to "restore Christian nurture to the family circle." "This will not happen," he said, "until church leaders work as hard at developing the home-half of their religious education programs as many of them are beginning to do with reference to what goes on in the Sunday school."

WILLIAM DINWOODIE.

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### Lutheran Students to Observe German, Norwegian Life

The National Lutheran Council's division of student service is sponsoring a European study project through which 20 Lutheran students in America will be awarded scholarships to study church and student life in Norway and Germany next summer. It is the sixth such project conducted in the past eight years.

### United Lutherans Sponsor Lecture Series

Ralph W. Loew, pastor of Holy Trinity Lutheran Church, Buffalo, N. Y., and a past president of that city's ministerial association and council of churches, is the 1955 lecturer in the United Lutheran Church's 10th annual Knubel-Miller lecture series, which honor the first president and the first treasurer of the denomination. The lectures are being given at intervals during the first six months of the year on five occasions from January to July in Houston, Tex.; Menucha, Ore.; Columbia, S. C.; Dayton, Ohio; and Saskatoon, Sask.

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## The Church Roll

H. Glen Lanier, pastor of the First Methodist Church, Thomasville, N. C., is the author of the hymn ranked first by the Hymn Society of America in the contest it cosponsored with the United Christian Youth Movement in connection with celebration of Youth Week Jan. 30-Feb. 6. The hymn, "O Master, who in days of youth," is set to the tune "Melcombe." The contest was limited to persons under 30 years of age.

Odd Knaevelsrud, a pastor of the Church of Norway, has gone to Ecuador to organize Scandinavian and German Lutheran groups there and serve them under auspices of the Lutheran World Federation.

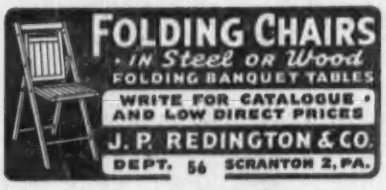
Mervin M. Deems, who left Chicago Theological Seminary last fall to become dean of Bangor Theological Seminary, Bangor, Me., has been appointed Fogg professor of sacred rhetoric at the Bangor school. In this capacity he will head the department of homiletics and practical theology in addition to carrying on his duties as dean.

Gerald B. O'Grady, Jr., for the past nine years chaplain of Trinity College (Protestant Episcopal) at Hartford, Conn., has been named rector of the American Church in Geneva, Switzerland. Dr. O'Grady, who has been active in a number of World Council of Churches projects, will begin his new work in June.

James A. Ryberg, for the past three years editor of three National Lutheran Council publications (the bimonthly *National Lutheran*, the monthly *Lutheran World Action Bulletin*, and *A Mighty Fortress*, monthly which is distributed to military personnel), has resigned to become assistant director of public relations for the Evangelical Lutheran Church in Minneapolis.

Doris Clore Demaree, wife of a Franklin, Ind., farmer, was awarded the 1955 Russell Colgate Distinguished Service Citation at the annual meeting of the National Council of Churches' Division of Christian Education in Cincinnati Feb. 3-11. The award honors outstanding achievement in Christian education. Mrs. Demaree has been active in the Christian education of children not only in her own denomination (Disciples) but also in interdenominational enterprises.

Recent deaths in the field of religion: Henry Burton Sharman, layman who after several years' work on the staff of the Student Volunteer Movement (beginning in 1893) and a short career in business devoted himself to studying the life of Jesus, writing books on that theme (mostly under the Harper imprint) and conducting students' seminars, in Carmel, Calif., on Dec. 2, 1953, at the age of 88. . . . Daniel A. Lord, nationally known Roman Catholic priest, author, former editor of *Queen's Work*, coauthor (with Martin J. Quigley, a Catholic layman and trade publisher) of the motion picture industry's production code, on Jan. 15, in St. Louis, at the age of 66. . . . A. S. Duncan-Jones, dean of Chichester (Church of England), outspoken foe of nazism and communism, author of a number of books, including *From U-Boat to Concentration Camp*, written in collaboration with Martin Niemöller, on Jan. 19, at the age of 75. . . . John R. Mott, honorary president of the World Council of Churches, Nobel peace prize winner, Christian statesman extraordinary, at Orlando, Fla., on Jan. 31 at the age of 89.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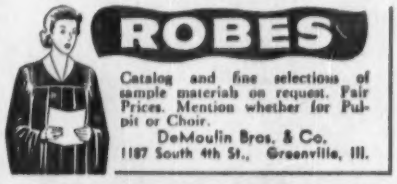
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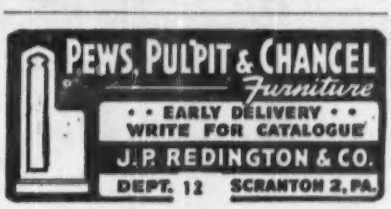


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